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The
CHRISTIAN CENTURY

Published Weekly

Half-Gods After the War

An Editorial

The True Tale of the Innkeeper

A Christmas Story

By John Haynes Holmes

Protestants Help in Latin America

By Forrest L. Knapp

Brotherhood in Action

An Editorial

5 Cents a Copy • December 9, 1942 • Four Dollars a Year

The Christian Century Announces Four Remarkable Series of Articles

Constant vigilance, endless preparation, unceasing hard work are the price of producing every issue of The Christian Century. In the days ahead, amid all the anguish, the bitter struggle and the confusion of mankind, The Christian Century will carry on its unique journalistic service with unflagging devotion. With world tension demanding ever higher levels of achievement, the regular editorial contribution will be magnified by the addition of four special features which readers will long remember!

1. What Is the War Doing to Christian Theology?

Seven articles enlisting the thought of seven of the most alert minds among the theologians of this continent. Consider what it would mean to your own thinking to read in these demanding days—

Where Is the Cross in the War?
By H. Richard Niebuhr

The War Reveals the Church to Itself
By F. Ernest Johnson

The War as God's Judgment
By Nels F. S. Ferré

God of Wrath—God of Love?
By Wilhelm Pauck

Can We Follow Jesus in Wartime?
By Ernest F. Scott

The War and Christ's Second Coming
By Harris Franklin Rall

The Nature of Man As Revealed by the War
By James Luther Adams

2. British Christianity Speaks for Itself

How much do you really know—*know,* not surmise—about what our fellow Christians in the British Isles are thinking these days? Are their minds dealing with the same problems which exercise the minds of American Christians? Do they come to the same conclusions? Or does British Christianity go off in different directions? To find out, The Christian Century has asked distinguished British churchmen to write on these topics:

Where Is God in the War?
Christianity and the Slums
Preaching in Wartime
The Future of Europe
The Church and the State Church
The Future of British Imperialism
The Ecumenical Church and the Healing of the World
What Is a Christian Society?

Here are the men who have been invited to write these articles: John Baillie, Hewlett Johnson, the Archbishop of Canterbury, Canon Charles E. Raven, J. H. Oldham, Sidney Dark, Sir Richard Acland and T. S. Eliot.

Do such men need identification? Perhaps you may be unfamiliar with one or two of them. *John Baillie* is the famous professor of divinity at the University of Edinburgh, who once taught in this country and in Canada; *Hewlett Johnson* is the "red dean" of Canterbury Cathedral whose championship of the Soviet Union has aroused such violent controversy; the *Archbishop of Canterbury* is the primate of the Church of England and

president of the World Council of Churches; *Charles E. Raven* is an Anglican canon and the professor of divinity at Cambridge University; *J. H. Oldham* is the editor of the *Christian News-Letter* and a missionary statesman whose views on colonial problems are listened to with respect by Britons; *Sidney Dark* is the most notable of British church journalists, a leader in the Malvern movement; *Sir Richard Acland* is the aggressive Liberal member of Parliament who, with J. B. Priestley, has just launched the Common Wealth Movement in England; and *T. S. Eliot* is the internationally famous poet, dramatist and critic.

3. Rediscover Your America!

Under the impact of the war, America is changing swiftly. Many an American must often feel that he is becoming a stranger in his own country. He knows the America of yesterday, but this new America eludes his grasp. He must think: "If I could, I'd pack my bag and make a swing around this land to see what is going on." You need not leave your home! The Christian Century will take you on that journey next year. It will bring you the people who know what is happening under the social surface of America; it will let you see the problems through their eyes, and it will give you a chance to know what their proposals are for dealing with those problems. It will do this in a third series of special articles: *"Rediscover Your America."*

Five articles, starting early in 1943, each the work of an outstanding thinker and writer.

1. **The Changing Race Problem**
   By Pearl S. Buck
2. **Must We Go Collectivist?**
   By Stuart Chase
3. **Civil Liberties—Slogan or Reality?**
   By William Henry Chamberlin
4. **Better Education for Better Citizens**
   By Robert M. Hutchins
5. **What's Happening to Our Political System?**
   By Oswald Garrison Villard

4. The Catholic Church in America Today

Research now in progress will bring authoritative answers to four questions which will form the texts for four articles which the editors of The Christian Century are sure will be discussed from coast to coast:

1. **How is the Roman Catholic Church building support in rural portions of the United States which have been traditionally Protestant?**
2. **How is it extending its influence among the Negroes in northern cities and throughout the south?**
3. **What is the secret of the strength of this church among the working people of the industrial north?**
4. **What is the role of the National Catholic Welfare Conference in this process? What part is played by Catholic schools, press, radio?**

THE editors have surely outdone themselves in presenting a program which should appeal to *every* thoughtful Christian—layman and minister alike. There are undoubtedly a number of your friends who are "should-be" readers. We urge you to make full use of the Christmas Cheques (now in the mails) in introducing The Christian Century to them. The circulation of The Christian Century is now at the highest point in its history. Yet there are many thousands of earnest Christians not now subscribers, who would profit by the reading of these great articles. Will you not do your full part in seeing that they become subscribers? We bespeak your active and prompt cooperation!

In This Issue

JOHN HAYNES HOLMES

contributes frequently to The Christian Century, but none of his contributions have made more lasting impressions than the Christmas stories which have appeared from his pen during several Christmas seasons. A number of churches have made these a central part of their Christmas celebrations. Dr. Holmes is the minister of the Community Church, New York, president of the War Resisters League, vice-president of the National Association for the Advancement of Colored People, chairman of the board of the American Civil Liberties Union, recipient of the Gottheil medal for service to Jews, and a leader in New York civic affairs. His address is 10 Park Avenue, New York, N. Y.

FORREST L. KNAPP

has spent his life in the field of religious education, and is now general secretary of the World's Sunday School Association, with offices at 156 Fifth Avenue, New York, N. Y. After serving as director of religious education in Cleveland, Dr. Knapp went to the staff of the International Council of Religious Education in 1929. There he occupied many posts. He has written *Leadership Education in the Church* and edited *The Christian Challenge to the Modern World* and *Christian Education and World Evangelization*. Dr. Knapp has recently returned from an extensive trip through South America.

Coming

On the two pages preceding will be found announcement of important articles scheduled for publication during 1943. . . . Another article dealing with prayer in time of war will be contributed by Dr. Daniel D. Williams of Chicago Theological Seminary. . . . A former college professor, now in a C.P.S. camp, will discuss the future of the camps.

The CHRISTIAN CENTURY

December 9, 1942

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Calendar of Coming Events

Dec. 6-10. Annual Meeting, Home Missions Council of North America, Cleveland, Ohio.

Dec. 6-13. International Golden Rule Week.

Dec. 7-10. Annual Meeting, Foreign Missions Conference of North America, Cleveland, O.

Dec. 8-12. Biennial Meeting, Federal Council of Churches, Cleveland, Ohio.

Dec. 13. Universal Bible Sunday.

Dec. 13. Charles Street Forum, Boston; David S. Muzzey and Arthur M. Schlesinger, speaker.

Dec. 13. Chicago Sunday Evening Club; Albert W. Beaven, speaker.

Dec. 13. Ford Hall Forum, Boston; Louis Adamic, speaker.

Dec. 13-15. National Association of Disciples State Secretaries, St. Louis, Mo.

Dec. 14. National Teachers Meeting by Radio.

Dec. 15-18. Religious Education Department, Disciples United Society, St. Louis, Mo.

Dec. 18. Christmas Dinner Forum, Abbey Church, Huntingdon, Pa.; Lynn Harold Hough, speaker.

Dec. 20. Chicago Sunday Evening Club; H. W. Hobson, speaker.

Dec. 20. Charles Street Forum, Boston; Ali-Kuli Khan, speaker.

Dec. 20. Ford Hall Forum, Boston; Pierre Van Paassen, speaker.

Dec. 27. Chicago Sunday Evening Club; Ralph C. Hutchison, speaker.

Dec. 27. Ford Hall Forum, Boston; Margaret Bourke-White, speaker.

Jan. 1. Child Labor Day.

Jan. 3. Ford Hall Forum, Boston; Max Lerner, speaker.

Jan. 3-10. Universal Week of Prayer.

Jan. 9. Symposium on the Pacific Charter, Postwar World Council, Chicago.

Jan. 10. Ford Hall Forum, Boston; Frederick L. Schuman, speaker.

Jan. 11. Northern Baptist Convocation, New York City.

Jan. 11. Northern Baptist Convocation, Paterson, N. J.

Jan. 12. Northern Baptist Convocation, Newark, N. J.

Jan. 12. Northern Baptist Convocation, Brooklyn, N. Y.

Jan. 14. Northern Baptist Convocation, San Diego, Cal.

Jan. 14. Northern Baptist Convocation, Trenton, N. J.

Jan. 15. Northern Baptist Convocation, Santa Ana, Cal.

Jan. 17. Ford Hall Forum, Boston; Ely Culbertson, speaker.

Jan. 18. Northern Baptist Convocation, Woonsocket, R. I.

Jan. 19. Northern Baptist Convocation, Newport, R. I.

Jan. 20. Northern Baptist Convocation, Providence, R. I.

Jan. 21. Northern Baptist Convocation, Santa Barbara, Cal.

Jan. 23. Symposium on American Refugees: Exclusion Act of 1942, Postwar World Council, Chicago.

Jan. 24. Ford Hall Forum, Boston; Sigrid Schultz, speaker.

Jan. 25-28. Ohio Pastors' Convention.

Jan. 31. Second Congregational Church Forum, Waterbury, Conn.; John Erskine, speaker.

Feb. 3. Social Hygiene Day.

Feb. 19-28. Brotherhood Week.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LIX CHICAGO, DECEMBER 9, 1942 NUMBER 49

EDITORIAL

NO MORE dramatic week has occurred during the year of war that began with Pearl Harbor than that which has included the self-sinking of the French fleet at Toulon, the swift development of the Anglo-American campaign eastward through Morocco and Algeria into Tunisia, and the transformation of heroic Russian resistance into a devastating Russian advance all along the eastern front. Of the French fleet, caught between the nazi land force rushing upon Toulon and Axis mine fields and warships at the mouth of the harbor, unable to fight or flee and unwilling to surrender, it can be said that nothing in its life became it like the leaving of it. The commanders and crews of the German fleet at Scapa Flow in 1918 scuttled their ships in deep water and escaped with their lives. The French at Toulon, in a shallow harbor where scuttling would have meant only delivering the vessels to the enemy subject to the minor inconvenience and delay involved in pumping them out and raising them, blew up their ships at the cost—perfectly well realized before the act—of the lives of many of their number. The capture of the fleet would have been its delivery "to the enemy," for France now knows and even the Vichy government knows—except Laval and a dwindling coterie of his fellow quislers—that Germany is the enemy. It would, of course, have been much better if the French naval power could have joined the forces of France's real friends, but its disappearance aids the Allied cause by removing a potentially hostile force, clarifying the naval situation in the Mediterranean and, along with the occupation of "unoccupied France," ending once and for all the farce of collaboration between France and the Axis.

French Fleet Goes Down in Glory

The Pincers Are Pinched

ASIDE from the very important matter of getting oil from the Caucasus, the German campaign in southern Russia has been conceived as one half of a gigantic pincers movement designed to converge upon the Near East in general and the Suez Canal in particular, the other half of course being Rommel's eastward drive across North Africa. With the reversal of the direction of movement in both areas, the two jaws of the pincers are being forced farther apart. Furthermore, at the present stage of the action each of the Axis jaws is itself being subjected to a pinching process which gives lively promise of being fatal. In the Russian field, the defending Soviet forces have suddenly lashed back in an enveloping movement on a huge scale which threatens to engulf the entire German army of the southeast. In Africa, the retreat of Rommel before General Montgomery's advance toward and into Libya has brought him to a point where his troops and the Axis force in Tunisia are between two devils (if Generals Montgomery and Eisenhower will permit us to say so, assuming Rommel's point of view for the moment) and the deep blue sea. It is still a long way between El Agheila and Tunis, but not so far as it was between the jaws of the Axis pincers even at their closest approach.

After Darlan—A Hapsburg?

SUCH DISQUIET as was aroused by the American choice of Admiral Darlan for high commissioner of North Africa was increased when evidence came to light last week that the United States government is playing with Archduke Otto, Hapsburg pretender to the throne of Austria. Secretary Stimson, in a letter to the Military Committee for the Liberation of Austria, accepted the offer of that body to raise an Austrian battalion for service in the American army. The committee, of which Otto is the head, seems to have been a body hastily organized to make the offer to the war department and receive its blessing. It is reported to be purely monarchist in character. Ever since the facts came out—they were first made public at a banquet held in New York to celebrate Otto's thirtieth birthday—all parties in Washington have been trying to dodge responsibility. The war department started by claiming that this was simply a military move to gain recruits for the army. But this explanation fell flat when

Ferdinand Czernin, head of the "Austrian Action" group, announced that his organization had been trying unsuccessfully to get a similar approval from the war department ever since Pearl Harbor. Mr. Hull then sought to clean the hands of the state department by saying that, so far as it is concerned, Otto is simply another refugee in this country. But Mr. Stimson would not be thus shouldered with the responsibility; he issued another statement declaring that the state department had been shown and had approved his letter to Otto before it was sent. In the meantime Otto, naturally flushed with his success in gaining this measure of approval from the United States government, has appealed to the "ten million Americans of Austrian descent" to enlist in his proposed battalion. As Dorothy Thompson points out, this implies that he considers all the Czechs, Croats, Hungarians, Yugoslavs and other peoples from the old Austro-Hungarian empire as still Austrians. The ordinary American, viewing all this from afar, is moved to ask: What goes on here? First we pick a fascist collaborator with Germany to administer that portion of France which we have "liberated." Now we give a Hapsburg pretender to a no longer existent central European throne an approving pat on the back. Is the next step to be a Hohenzollern restoration in Germany?

Death Comes to a War Criminal

WITH the discussion now current of punishment for the criminals of this war it may be well to give some thought to the case of a man who, at the ripe age of 79, died in comfort on his estate in Hungary the other day. The man was Count Leopold von Berchtold. He was the Austro-Hungarian foreign minister in 1914. There is general testimony as to his charm; he had all the graces of breeding which a European aristocrat can display. Nevertheless, it is the verdict of most historians that among all those who had a hand in precipitating the First World War, Berchtold must bear the greatest responsibility. Such a book, for example, as Professor Sidney Fay's *Origins of the World War* is almost one long demonstration of the culpability of Berchtold. Berchtold, says Fay, "dispatched the ultimatum [to Serbia] without the knowledge or approval of Francis Joseph." He also hoodwinked the Germans, his allies, as to what he was about to do. "Berchtold determined to crush Serbia with war. He deliberately framed the ultimatum with the expectation and hope that it would be rejected. He hurriedly declared war against Serbia in order to forestall all efforts at mediation. He refused even to answer his own ally's urgent requests to come to an understanding with Russia, on the basis of a military occupation of Belgrade as a pledge that Serbia would carry out the promises in her reply to the ultimatum. Berchtold gambled on a 'local' war with Serbia only, believing that he could rattle the German sword; but rather than abandon his war with Serbia, he was ready to drag the rest of Europe into war." The great editor of the *Berliner Tageblatt,* Theodore Wolff, dismissed Berchtold contemptuously as "an *inconscient,* a man without a sense of what he was really doing." And what, it may be asked, is the use of recalling such facts about a dead man? No use perhaps, except that in 1918 and 1919, when the Allied world was demanding punishment for the war criminals, and such punishment was being promised in the Treaty of Versailles, few so much as dreamed of Berchtold's responsibility. If his obituary had appeared in the press at that time, his name probably would have meant nothing to most readers. It took the historians, patiently searching for years after the end of the war, to uncover the truth. How much of the truth about the criminals of this war do you know now?

China's First Lady Reaches America

THE ARRIVAL in the United States of Madame Chiang Kai-shek is news of far greater importance than the average newspaper would make it appear. While it is likely that the illness for the treatment of which she has come will limit her public appearances for a while, the presence in this country of the most dynamic character in Chinese national life is certain to make itself felt before long. It is probable that in her indomitable spirit and forceful personality the Washington practice of constantly subordinating the Asiatic involvements of the United Nations to their European and colonial commitments will encounter the most formidable obstacle it has yet met. There can be little doubt that she will find ways of bringing China's case to the attention of the Allied war councils more effectively than has yet been done. The fact that the present ambassador is self-effacing and that his wife is an intimate personal friend of Madame Chiang will throw into high relief the great abilities of one of the most influential women in the world. While it is possible that some of the things she says or does may prove somewhat disconcerting to people in high places in Chungking, the important thing is that China's first lady will be—whether she has the title or not—an emissary from the East to the West who understands both the claims of the country and the continent she represents and the mind of the people among whom she is visiting. In a time like this, this conjunction of qualities may have historic consequences.

Horror Stories From Poland

BEYOND DOUBT, horrible things are happening to the Jews in Poland. It is even probable that the nazis are herding all the Jews of Europe, so far as they can capture them, into Poland with the deliberate intention of exterminating them there. A responsible official of the nazi foreign office once told an editor of this paper that Hitler's policy called for the "humane extermination" of the Jews. He was speaking in perfect English, and knew exactly what he was saying. There is probably little humaneness about what is going on in Poland, but plenty of extermination. The nazis are loading upon themselves in that country a weight of guilt for which Christian Germany will, we hope, one day hold them to account. We

question, however, whether any good purpose is served by the publication of such charges as Dr. Stephen S. Wise gave to the press last week. In the first place, although Rabbi Wise went out of his way to place the responsibility for his charges on the state department, that branch of the government has conspicuously refrained from issuing any confirmation. In the second place, Dr. Wise's figures on the numbers of Jews killed differ radically from those given out on the same day by the Polish government in exile. Whereas Dr. Wise says that Hitler has ordered all Jews in nazi-ruled Europe killed by the end of this year, the exiled Polish government claims only that orders have been issued for the extermination of half the Jews in Poland by the end of this year and that 250,000 had been killed up to the end of September. In the third place, Dr. Strasburger whose "underground" figures are used to support Rabbi Wise's charges is the same Polish leader who is campaigning in this country for the complete destruction of Germany. And in the fourth place, Dr. Wise's allegation that Hitler is paying $20 each for Jewish corpses to be "processed into soap fats and fertilizer" is unpleasantly reminiscent of the "cadaver factory" lie which was one of the propaganda triumphs of the First World War.

Churchmen Discover A Real Frontier

PARALLEL with the formation of the British Council of Churches there has arisen in Great Britain a group which has had entirely too little attention in this country. As noted by Dr. Shillito in his letter on page 1533, it is called the "Christian Frontier." The name is taken from the belief of its founders that the true frontiers of our time are spiritual and ethical. They run straight across the desks or the fields or the shops or the classrooms of those who make the decisions which collectively determine whether ours is or can be a Christian society. The British group which has taken this name is composed of men and women in positions of responsibility who seek to aid each other to make the administrative decisions which will be necessary for the creation of a Christian social and economic order. It will concern itself with the particular tasks "which lie on the borderland between the normal work of the churches and the general life of society," according to Sir Walter Moberly. Administrators, managers, industrialists, educators, labor leaders and others whose choices either apply or deny the principles which the church exists to teach will in this group study the nature of the forces working in modern society and attempt to direct them toward a more Christian order. According to an article in Dr. J. H. Oldham's influential *Christian News-Letter*, for whose publication the Christian Frontier will henceforth be responsible, the institutions of religion will tunnel from one side of the mountain and the Christian Frontier will drive in a shaft to meet them from the other. It exists not to question Christian beliefs but to ask how they can be made effective. The fact that this promising enterprise came into existence as a parallel development to the launching of the British Council of Churches suggests that the forthcoming merger of interchurch agencies in this country offers the opportunity for a similar endeavor. The need for it is as great here as there.

A Type of Censorship That Should End

SEVERAL weeks ago (see The Christian Century for October 7) we commented on the indignation expressed by certain correspondents for London newspapers at the refusal of American censors to allow them to tell the British public about American views on India. Now this same indignation has come into the open, but in a more pronounced form. The correspondent of the *Sunday Dispatch* of London has cabled to his paper an extended protest against the way in which the American censorship has made it impossible to report to England instances in which American and British viewpoints differ. The protest is backed by a number of other British correspondents writing in the trade weekly *Editor & Publisher*. But the publication of this protest from British correspondents writing in the United States has served to bring out the fact that the same censorship of opinion has kept American correspondents in London from informing this country on British views. And from Australia there comes a wail from the American correspondent George Weller that the American and British example is being used by the Australian censor to prevent news of important developments in Australian policy from being sent here. Censorship of this nature will do irreparable harm to the future relations of all three nations. It is important that the British people should know what Americans think about British policy in India. It is equally important that Americans should know what Englishmen think about our dealings with Darlan or about the racial policies of the United States army now in England. And both peoples need to know what is at stake in the current struggle over Prime Minister Curtin's proposals in Australia. Without full knowledge on such issues there can be no understanding. And without understanding there can be no lasting union.

Merger Completed of Japanese Churches

THE JAPANESE radio has announced that all Protestant denominations and Christian agencies in that country have been merged into the one Church of Christ in Japan. This means that the Episcopal Church and probably the Seventh Day Adventists have been brought into the church, as well as the Y.M.C.A., the Y.W.C.A. and the Association of Women's Temperance Unions. Thus the war has hastened a process which started two years ago with the enactment of the Religious Organizations Law. Using the provision in that statute which required all religious bodies to register their officers, creeds, forms of authority and other data with the ministry of education, the astute officials of that ministry refused to grant the recognition without which the church became an illegal body until creeds had been altered, forms of organization changed and procedures generally "regular-

ized" to conform to the government's desire. Recognition was refused to small groups until they combined with others, and so many combinations were effected that presently the idea emerged that these combinations might be combined in one Protestant Church. Whether it first issued from government or from church circles has always been unclear, but the celebration of the 2,600th anniversary of the empire was used to push it through. The new United Church of Christ in Japan was composed of blocs of related churches amalgamated into an overhead unity. These blocs have now been dissolved and the loose ends composed of the bodies which at that time successfully resisted consolidation have been gathered up. The secret of what this is intended to achieve may be contained in one enigmatic sentence of the radio announcement: "The church renounces the concept of Nipponese Christianity and asserts Kirisuto Kyo or Christianity of Japan."

Half-Gods After the War

WHAT is to be the position of the emperor in postwar Japan? It is a foregone conclusion that a United Nations victory will bring to an end the power of the present rulers of Germany and Italy. But a strange silence surrounds the future of the emperor of Japan, whose mythical divinity has provided the cloak of sanctity for successive sorties of aggression since 1894. Is he to be permitted to continue in power even though the heads of the other Axis nations fall? In a world where it is not safe to live with dictators, are half-gods to remain unchallenged?

When the war ends there will be no escaping this question. Upon the answer given to it may well depend whether the next generation must fight a Third World War. It should not be forgotten that the first overt move leading to the present struggle was made in 1931 by Japanese officers who used the sanction of the god-emperor's authority. While the future of the Japanese ruler may seem a highly academic matter so long as American troops are no nearer to the imperial palace than the Aleutian or the Solomon islands, the sudden debacle in North Africa provides warning that when such vast forces as those which are arrayed against each other in this war are in tension, collapse may come with amazing rapidity. And even if there should be no quick collapse, the problem implicit in the claim of Japan's ruler to divinity is sufficiently intricate and important to deserve long study. If the world is to have lasting peace, on no issue is action more imperative and on none will more wisdom be needed.

The Japanese constitution declares that the emperor is "sacred and inviolable." His office is not an organ of the state. The line of Japanese emperors, "unbroken from ages eternal" since the first emperor descended from Amaterasu Omikami, the sun goddess, existed before the nation and gives the state its being. The only powers exercised by the people, according to the theory on which the government of Nippon is built, are those derived from the emperor. In nearly two thousand years, the history of Western nations affords no parallel to the powers claimed by this ruler. The theory of the divine right of kings had not half the sweeping presumption of the thesis on which the Japanese god-emperor bases his authority. While there have been times when the point was not pressed with the relentless fury now in evidence, since 1931 it has not been possible for anyone in the Sunrise Kingdom to express doubt that the emperor is a god, entitled to blind and absolute obedience from his subjects, who are themselves demi-gods by reason of their relationship to him.

In practice, this blasphemous theory plays directly into the hands of the feudally minded military clique which rules Japan. Exercising a veto power over all civil authority because they are responsible only to the "Son of Heaven" himself, they control all access to him and use him to advance their own purposes. A member of the Japanese parliament said to one of the editors of this paper two years ago that "every nation in Asia is ruled by a puppet, and Japan is no exception." He was voicing a dangerous heresy—but he was also speaking the truth. The emperor's absolute power and his complete irresponsibility become in fact the power and irresponsibility of the military leaders, while the supposed divinity is in fact helpless to stir outside his pleasant gardens.

In this situation, one school of thought declares that there can never be peace in Asia nor in the world until the institution of the Japanese emperorship is destroyed. They hold that the influence of the liberals in Japan has completely disappeared and that so long as there is an emperor on the throne there will be no way to undermine the mythology which is the secret of the power of the military. For military reasons it is also maintained that since the unity of the Japanese people depends in so large a measure on the symbol of the emperor, the best way to shatter that unity is to destroy its symbol. Those holding this belief contend that not only the demands of ideological warfare but also the only hope of long living at peace with Japan depends upon the elimination of the emperorship, whose historical development has proved that the link between it and the military is indissoluble. This point of view declares that bombing the imperial palace in Tokyo and the sacred ancestral shrine at Ise and the use of violence against the head of the state during the war or as soon afterward as possible is not merely justifiable, but should be one of our major military objectives.

But Tokyo has already been bombed and there has been no hint that the imperial palace was one of the targets. Instead, the probability is that the American pilots had specific orders under no circumstances to allow their missiles to menace the emperor. Our leaders have indeed treated this head of an enemy state with a deference unprecedented in wartime. No such language as is habitually used to condemn Hitler and Mussolini has ever been used to excoriate the ruler of the Japanese people. President Roosevelt sought to invoke his aid on December 6 to keep the peace, but when his appeal was drowned by the roar of bombs dropping on Pearl Harbor, he did not denounce the emperor as responsible. Secretary of State Hull has repeatedly denounced the Japanese war lords and former Ambassador Grew has often condemned their "utter

bestiality and brutality." But neither has so much as whispered a condemnation of the one man with whom the responsibility for Japan's foreign affairs uniquely rests.

The reason probably is that the United Nations plan to use the emperor to save a defeated Japan from communism. With the imperial symbol of Japanese unity destroyed, the nation would in all probability lapse into revolutionary chaos. It is almost as well known to students of Far Eastern affairs as it is to the Japanese police that the Third International has for many years been preparing to take advantage of this expected situation. With the military power of Japan broken by defeat in war, it is very unlikely that even such fascists as Toyama of the Black Dragon Society would be able to save Japan from communist control. And certainly the present regime has so thoroughly exterminated the liberals that there is little reason to hope that they could then organize and maintain a representative government on democratic lines. The remaining not very attractive possibility would be that the group of Japanese revolutionaries who are training in Russia will realize the opportunity for which they have been waiting.

In support of what appears to be the policy of the United Nations toward the institution of the emperorship, it is pointed out that the Atlantic Charter guarantees to all nations freedom of choice as to the form of government under which they will live. If the Japanese choose to live under an absolute monarchy or a form of theocracy, why not let them? We are reminded that one of the Four Freedoms for which President Roosevelt has said we are fighting is freedom of religion. Then why not allow the Japanese people to worship whom they please and to use the emperor, who is regarded as a weak, compliant figure, to hold Japan together for the constructive role which she may yet play in human affairs instead of destroying him in a move from which only the forces of communism could benefit?

Victory over Japan will therefore present us with a choice between the horns of a dilemma. While the destruction of the emperorship may be necessary to win victory and will certainly be necessary to prevent another and possibly more devastating war, such destruction would open Japan to a revolution which would also provide abundant opportunities for disturbance of the peace of the world. So long as there is anywhere in the state a concentration of complete and irresponsible power, the rewards of seizing this concentration will be a temptation to future strong men. But if such a focus of power is destroyed, a Pandora's box of evils even more fearsome will be opened. Considered solely as a political issue, the problem posed by the emperorship would appear to be insoluble. The most complete of military victories over that country promises to be nothing more than a prelude to certain defeat of our postwar purpose, which is to establish the basis of a durable peace.

In this situation, the Christian church must recognize that upon it alone rests the responsibility for breaking this deadlock. The central problem of Japan is the religious problem of the divinity of the head of the state. It is this fetish which, more than any other one thing, has blasted the possibility which once existed of free constitutional development in that country. It opened wide the gate for a feudally minded crew of military gangsters to seize control of Japanese destiny and to become a menace to the peace of the world. The nature of the central problem of Japanese life puts the democratic United Nations in a position where they are unable to deal with it without deserting their own principles and setting forth on a holy war like those in which the god-emperors of our ancient past were tumbled from their thrones. But the forces of Christianity should be able to meet this issue squarely and to uproot this superstition as thoroughly as they did a similar myth in Nero's Rome.

It must first be recognized that while the victorious nations will be limited by their own democratic commitments, they can and must insist that the Four Freedoms be available to the Japanese as well as to others. They should not and will not compel the Japanese to renounce emperor worship or to accept Christianity. But if they adhere to their commitments they will require that full freedom of religion shall be established, and that the bondage in which the Christian churches and other religious bodies are now held in Japan shall be broken. They will require that radio and newspaper and other channels of direct appeal to the Japanese people shall be kept free, so that the people shall have access to the truth and shall be informed concerning conditions and attitudes in the outer world of which they are now in total ignorance. With the military caste disarmed and discredited by the loss of the war and of the conquests made during a half-century of aggression, with the United Nations policing Japan and assuming responsibility for relief and rehabilitation until the Japanese economy can shift from a war to a peace footing, the Christian church should have a new and greater opportunity than ever before. And with this opportunity goes a unique responsibility.

When the central myth of State Shinto is exploded, the people of Japan will have to decide on what basis their spiritual unity shall henceforth be maintained. There is no doubt that it must be maintained. The consequences of disunity would be grave indeed not only for Japan but for the world. And it cannot thenceforth be based on the emperor cult. Confronted by the necessity for this decision, the Japanese Christian community will face a crucial test which will have historic consequences. Possessing the only alternative to chaos and the disintegration of Japanese society, it will for the first time in its history receive a fair hearing for the claims of the Christian gospel. Out of this situation it is not too much to hope Japan may emerge as a Christian nation.

To meet this unparalleled opportunity, the young Japanese church will begin its new era possessed of an unparalleled asset, namely, its own unity. It is true that this unity was largely imposed upon it by the state; but however formed, it is a reality which will prove to be an incalculable advantage when the young church comes to bear its message to a Japanese nation compelled to revise its conception of its own destiny. The fact of its unity will provide the United Church of Christ in Japan with an ecumenical capital which is possessed by no other Christian community in the world. This capital must not be dissipated by a reversion to the divided condition in which

the modern Christian mission first reached Japan less than a century ago.

All this lays upon the Christian church of the West a responsibility which no other part of the non-Christian world presents. A discussion of the implications of this situation from the point of view of Christian missions must be reserved for next week.

Brotherhood in Action

FOR THOSE who hope that a better world order may emerge from the tragedy of the present war, the action of President Roosevelt in appointing Governor Herbert H. Lehman director of foreign relief rehabilitation has brought a mighty lift of spirit. Governor Lehman, it is announced, is to lead in relief efforts on as vast a scale as those which Mr. Hoover directed during and after the First World War. In addition, he is to organize a long-range program for the economic rehabilitation and stabilization of other nations which will be projected far into the postwar future. In the New York governor the President has found an executive whose administrative powers have been amply proved. Moreover, the fact that a Jew is to direct this work of international brotherhood should help to exorcise the devils of race hatred which the malignant nazis have loosed on Europe.

Mr. Roosevelt's announcement of the choice of Governor Lehman for this vital post in the building of the postwar world came unexpectedly, and by somewhat unhappy coincidence on the very day after the first of two articles by former President Hoover concerning the need for instant action in the field of international relief had appeared in *Collier's*. We call the coincidence unhappy because it has given circulation to whispers in some quarters that the Lehman appointment was simply a hastily contrived political move to head off any demand that Mr. Hoover be placed in charge of a task as to which he is clearly the best informed and most experienced person in the world. We refuse, however, to credit such rumors. On the contrary, we believe that the President announced Governor Lehman's appointment in order to give the nation instant assurance that the United States government is already maturing plans for dealing with the problem which Mr. Hoover's articles had begun to lay bare.

For an understanding of the extent of this problem we advise a reading of the Hoover articles in full. The relief administrator of the former war, whose sources of information are still full and reliable, states that there are already 148,000,000 people in Europe and Asia who are short of food, with millions of them actually starving. Even our allies are running on extremely short rations. Sources of food which were available during the First World War—South Africa, Australasia, the East Indies and Manchuria—cannot be drawn on today. "It is possible to estimate," writes Mr. Hoover, "that over 500,000,000 people will be suffering from some degree of food shortage after this war, and that some European countries—Norway, Holland, Belgium, France, Greece, Poland, Yugoslavia and the Baltic states—will be much worse off than they were last time."

Everyone remembers the heroic efforts which were made, under American leadership, to save Europe from mass starvation during and after the former war. In addition to the wartime feeding of Belgium, in the twelve months after the armistice 27,000,000 tons of food, with a value at that time of $6,000,000,000, were shipped into Europe. Over 16,000,000 tons of this food came from the United States. "Loans" from the government, only 6 per cent of which were ever to be repaid, provided for $2,400,000,000 worth of this food; charity furnished $325,000,000 worth, mainly for the feeding of children; $575,000,000 worth was paid for in goods, gold and services. As impressive as the amounts provided were the prodigies of distribution accomplished by a relief organization which had to deal with the fact that most of the shipping needed had been swept from the seas, most of the railways required were reduced to junk and government in both cities and nations in many parts of the Continent was on the verge of anarchy or revolution.

But what of today? Here the prospect grows grim. Not only are the human needs much greater, not only will the shipping and distribution problems be infinitely more difficult, but there is actually less food available. This, Mr. Hoover shows, is particularly true with regard to available and prospective supplies of meats and fats. Fats are of especial importance in dealing with incipient famine and in heading off louse-borne scourges such as typhus. Yet "at the present moment the United States is geared up to supply less than one-half the meat and fat surplus of the last war, and the next famine will demand more." We have a surplus of wheat and other breadstuffs. But if the war were to stop tomorrow, a feeding task requiring in the next year 24,000,000 tons of carbohydrates and at least 7,000,000 tons of fats would confront us—and this takes no account of the needs of Russia and China! But "at the moment there is not in sight 20 per cent of the meat and especially fat supplies necessary."

Mr. Wickard, the secretary of agriculture, apparently agrees with Mr. Hoover's forecast. At least Washington dispatches state that immediately after seeing Governor Lehman's first estimates of food requirements, Mr. Wickard rushed to the office of the manpower commission to demand a drastic change in draft regulations in order to assure sufficient farm labor to produce the expected quantities of food. President Roosevelt's conferences with the president of Ecuador are said to be a first step toward that development of South American resources which Mr. Hoover has recommended.

In any program of postwar relief Mr. Hoover points out that there will be two stages—the acute, during which emergency measures must be taken to keep people alive, and the reconstruction period, during which they can be provided with the means of getting their own productive processes under way again. After the last war the acute period lasted for twelve months from the armistice to the harvest of 1919. The reconstruction period lasted from the autumn of 1919 to the harvest of 1921. In the more ambitious program of world rehabilitation which President

Roosevelt apparently has in mind, two other periods are to be added. The first is to be a period in which food is used as a weapon to help win the war. It is this period on which Governor Lehman is entering immediately, as shown by the rushing of enormous food supplies to North Africa. There they will be used not only to feed the people of the territory occupied by the American army—who have not been suffering notably for lack of food—but even more to impress the people of Italy, Hungary and perhaps even of Germany with the abundance in store for those who throw off Axis rule. Then, after Mr. Hoover's period of reconstruction, the President envisages a still longer period of world rehabilitation, which will call for a readjustment of the whole international economic order.

The general program to which the President has now set his hand may thus be seen to be divided into four stages: (1) a stage during which food is used primarily as a war weapon; (2) a stage immediately after the end of fighting during which acute need is met; (3) a stage during which the work of reconstruction is begun, probably by an extension of lend-lease methods, with the object of making the devastated nations entirely or nearly self-sustaining; (4) a stage of world rehabilitation, stretching far into the future and involving a virtual revolution in the conduct of international trade.

Obviously, if this program is to be wrecked it will be wrecked by the American people. And the danger that it may be wrecked is twofold. In the first place, there is danger lest the American people, when confronted by the size of this task, may revolt against the sacrifices which, in its initial stages, it will impose on them. And in the second place, there is danger lest they fall victim to outworn shibboleths of protective trade and turn against a program which they fear will build up competitor nations. It is at this point that the churches face an immediate responsibility, and the Delaware findings are providentially at hand to assist them in discharging it.

Is any sacrifice too great for the American people to make for lasting peace? Granted that the feeding of half a billion people for one or two years, and their provision with implements, herds and seeds to start their rehabilitation, will require Americans to draw their belts tighter for another year, two years, perhaps even as much as five years after the war. Why not? If we sacrifice our sons *and* our comfort to win a military victory, should we not be ready to sacrifice only our comfort for a little longer in order to win a genuine and lasting peace? Or will we once again, because of our greed to get back to a standard of living shared by no one else, throw away all our hopes for the future in the very hour of triumph?

As for the fear of raising up competitors in other nations, the lessons of the past twenty years of darkness will have been utterly lost if we do not see that in the family of nations we are all members one of another, and that as one prospers all prosper, while the ruin or poverty of one works ultimately to the damage of all. Reduced to its simplest terms, the program which President Roosevelt has appointed Governor Lehman to administer is no more than recognition that, in this interdependent world, all the nations go up or down together, and that it is worth such sacrifices as may for a time be exacted of the American people to insure that they go up. This is practical brotherhood. It is applied Christianity. It is a way of international life which the churches should, from this hour, support with all their power.

Traveling Light

EDITOR THE CHRISTIAN CENTURY:

SIR: If we are really a happy band of pilgrims we should not load ourselves up with so many things. We should not go to the ant for our instruction but to the hippopotamus for our admonition. We should consider his retreat in the battle for existence and be wise. No doubt there was a time when, as the late Rabindranath Tagore taught us, in the battle bigness meant everything. It was the opinion—if these megalomaniac monsters could be said to have opinions—that they could win only "by an imperialism of big bulky flesh—a huge system of muscles and bones, thick and heavy coats of armor and enormous tails." But Jack—that is, man—was too much for these giants and their very build was their ruin. Jack won his lordship by learning to move and travel light.

This is not an allegory. Far from it! It is only what preachers call an "illustration." But as man to man, have you never marveled at the mammoth propensities in some of your friends? You can scarcely see them for the baggage that goes with them. Their houses are apparently built to accommodate their vast furniture. Their possessions are in deep strata, for as year adds to year their possessions grow.

They say to you, "This house of mine is a great burden!" You reply, "Then why not take a smaller one?" They answer, "But what about the furniture?"

Do you agree with the teacher who said that almost all our troubles are due to the fact that we overestimate material things? "Until the soul of man is weary of his millions, we need hardly look for much improvement." Is it or is it not true that in former ages men canonized, even if they did not imitate, St. Francis, but now "the police would lock him up for sleeping in the open"? Still St. Francis discovered how the pilgrim who travels light has the best of it. Having nothing but possessing all things.

Not quite nothing, perhaps. Do you remember "Hassan," to my mind a very noble play? At the end the poet Ishak proposes to Hassan, the confectioner, after his troubles, that with the pilgrims they should take the Golden Road to Samarkand. "And try the barren road, and listen for the voice of the emptiness of earth."

> *Ishak:* Prepare for travel.
> *Hassan:* I have no possessions.
> *Ishak:* O pilgrim, O true pilgrim! . . . But have you not one thing in your house to take? . . .
> *Hassan:* . . . I have one old carpet that still lies in my shop.
> *Ishak:* . . . You shall stretch it out upon the desert when you say your evening prayer, and it shall be a little meadow in the waste of sand.

Perhaps that little carpet . . .

Ever yours sincerely,

QUINTUS QUIZ.

The True Tale of the Innkeeper

A Christmas Story

By John Haynes Holmes

MARY never tired of telling the story of that birth-night in Bethlehem, when her first-born son, Jesus, had come into the world. She had had other children—James, and Joseph, and Simon, and Judas, four splendid boys; and there were the sisters, too. But no one of them all was quite like Jesus; and certainly no one of them appeared under such wondrous circumstances. For one thing, these brothers and sisters had all been born in the little house in Nazareth. But Jesus had been born in the city of David, far away there to the south—and not in a house at all, but in a stable. What a night that was! What wonder that Mary had kept it all in her heart, and when the time swung round again each year, recited it to Joseph, who remembered too, but was mostly a silent man.

I

They had not been married many months when there came a decree from Caesar Augustus that all the world should be taxed. It was a cruel decree, since the people had little money; and it was awkward, since every man was required to go with his family to the city where he was born, there to be enrolled. Joseph must journey all the long way to his native Bethlehem. It seemed an impossible undertaking—to leave the sheep and the cows, to close the carpenter's shop where so much work was waiting to be done, to make provision for those many days upon the road—and Mary awaiting the birth of her first child! But Caesar had spoken. There was nothing to do but to obey.

So on a morning warmed by the sun, Joseph placed Mary upon an ass and started up the long road. They were not alone—others of the villagers were going to their birthplaces as Joseph was going to his, many of them to Jerusalem, through which they must pass to reach Bethlehem. This was the one thing that had pleased Mary, for she had never visited the Holy City. Perhaps now she might stand in the Temple—or at least in the Court of the Temple—and pray for a moment to the God of Abraham, Isaac and Jacob. But when they arrived in the environs of the city, Mary was heavy with her long journey, and they had need to hasten, that they might reach Bethlehem before her time was upon her. But the way was slow along the crowded highway, and it was nightfall before they came to the road that turned east to Bethlehem, and Mary was crying from her pain.

For many days men and women had been arriving at Bethlehem from all the lands about, and they filled the inns and overflowed into the streets and fields. Joseph went to the large inn by the market place, where the lights were bright and there was the sound of much talking. But he knocked in vain. There was no answer. Then he went to the inn down the road, under the slope of the hill. Here his insistent knocking brought the innkeeper to the door. But he was impatient—and then angry. Could Joseph not see that there was no room? Were not the very floors littered with weary travelers? His wife was ill? Well, she must make the best of it. The door was slammed in Joseph's face; and there he was alone in the night, with the tired ass, and Mary whimpering with pain.

There was one more inn in Bethlehem, the little one near the synagogue. But what was the use of going there? Yet he must miss no chance—Mary could not be left out-of-doors! So with bold steps, if a fainting heart, he went to this last inn, and knocked as he had not knocked before. This innkeeper was kindly, but he was so sorry, there was not an inch of space left. Come in, and look for yourself! Then Joseph spoke of Mary—his wife big with child, and her hour at hand. And the innkeeper looked, and there she was in the light of the open door. So young, so pretty—and so wretched! Mary was trying not to complain, but every now and then, in spite of herself, she cried out for the agony that lay beneath her heart.

"My poor girl," cried the innkeeper, running to her in pity. He must help this child! But how? The good man wrung his hands. And suddenly he felt a nudging at his elbow. It was the ass, poor creature, hungry for his meal. The ass! That was an idea. There was room for the ass in the stable; why not for this stricken girl upon his back? The stable—not so warm as it might be, not so bright and friendly—but there was soft hay in an empty stall, and the animals were quiet. And the innkeeper patted the head of the ass, and took his bridle, and led the way into the stable behind the inn. And there were oxen and cows and sheep, and the asses of the travelers, all quiet and friendly; and there, at one side, was a great wide byre with a mass of fragrant hay, and a manger. The innkeeper laid Mary upon the hay as upon a bed; and he ran and got lanterns, and food and drink, and warm water, and soft linen. And there came his wife, Sarah, a sweet and gentle woman. And they ministered to Mary. And at midnight there came a cry—and a child was born. And Sarah took the babe and wrapped him in swaddling clothes, and laid him in the manger. And Mary said that his name should be called Jesus.

When Jesus was born, a great star shone through the stable window. And shepherds abiding in the fields, keeping watch over their flocks, saw the star, and heard an angel saying that there was born in the city of David a Savior which was Christ the Lord; and they came to the stable, and saw the babe, and returned glorifying and praising God.

This was the story that Mary loved to tell. But this was not the end! For on the second day the innkeeper came running and said that there was room now in the inn. For after the enrollment for the taxing, the people had gone. And Sarah took the baby, and Joseph lifted up Mary in his arms, and the innkeeper rubbed the nose of

the ass, and then led the way into the house; and mother and child were snuggled into a great bed. And on a day, not long before they started back to Nazareth, there came three wise men from the East, saying they had seen the star, and knew that a Savior had been born in Bethlehem of Judea, for thus it was written by the prophet. Mary received them in the house*; and when they saw the child, they fell down and worshiped him, and presented to him gifts of gold, frankincense and myrrh. Mary took the gifts, and when she returned to her home, put them away in a little casket Joseph made out of fragrant cedar wood. And once each year, when Jesus' birthday came and she told the tale, she would take down the casket and show the gifts in token of all these wondrous things that had happened.

II

Joseph and Mary were pious folk, and on occasion, at the feast of the Passover, they went up to Jerusalem to partake of the sacred meal with their fellow Jews from far and near. When Jesus was twelve years old, they decided to take him with them, that he might see the Holy City. So they started on the familiar road to the south—Mary on the ass, and Joseph and the boy striding beside. And Jesus in his eagerness ran far ahead. But when he saw Jerusalem and the Temple afar off, he thought of David and Solomon and the prophets, and he took his father's hand and was very quiet as they walked on. And his mother told of the day when she had first seen Jerusalem, and she was sick, and they had hurried on to Bethlehem. And Jesus asked if they should see the place where he was born. But Joseph said no, it was a morning's journey beyond Jerusalem, and they must join the feast of their people.

So they stayed in Jerusalem. And when the days were fulfilled, Joseph and Mary started north again on the great highway, with a crowded company of pilgrims returning to their homes. The people talked excitedly of all that they had seen, and reverently of the sacred meal which they had eaten, and angrily of the Romans who had sent a special guard of legionnaires into the city. What had the Jews done that they should thus writhe beneath Caesar's yoke? Was not this the time for the Messiah to come and deliver Israel? And Mary suddenly remembered the wonders of the birthnight, and she turned to look upon her boy, Jesus, who might be the promised one. But where was he? She looked anxiously about, and did not see him. She spoke to Joseph, who sought the boy among their kinsfolk and acquaintances. Not finding him, he ran ahead and looked for him in the crowd, then loitered behind and called his name. But Jesus was not there. He must have been left behind! Greatly frightened, Joseph and Mary turned back, and made the ass trot his little feet upon the road as though he were young again. Jesus lost in the great city!

For three days they sought the boy in vain—in the inn where they had stayed, in the streets and market places, in the little upper room where they had eaten the sacred meal. At last they went to the Temple—perhaps the doctors there could advise them. And there in the midst was Jesus, both hearing them and asking them questions. Joseph and Mary were amazed. And his mother said to him, "Son, why have you thus dealt with us? Behold, your father and I have sought you sorrowing." And the boy, all radiant as though with an inner light, welcomed them, and went down with them to Nazareth. And as they journeyed along the way, they asked him where he had been in those four days. And Jesus laughed, and clapped his hands, and said that he had gone to Bethlehem.

"To Bethlehem!" they exclaimed.

Yes, to Bethlehem! And Jesus told them how, all the while in Jerusalem, he had yearned to see the stable where he was born, and that kindly innkeeper. And while Joseph and Mary were preparing for the journey home, he had talked with a man who was going south with a caravan, and the man had offered to show him the way to Bethlehem. Jesus thought he could go and return before his parents would be ready for the journey. So the man put him on a camel, and thus he came to Bethlehem, while the sun was not yet at the top of the heavens. He went straight to the synagogue, and there was the inn, just as his mother had told him. And he found his way into the stable, which was dark and empty. There were no animals, for the sheep had been driven to the hills, and the oxen were at work. And there were many stalls, each with a manger, and he knew not the one which was his. But as he looked, there came a man into the stable and said, "What can I do for you, my lad? I have not seen you before in Bethlehem."

And Jesus answered, "O, yes, sir; you have seen me."

"Seen you?" said the innkeeper. "Come here to the door, and let me look upon your face." And he looked, and shook his head, and said, "No, I have not seen you. You are not one of our boys in Bethlehem."

And Jesus laughed, and told him how Joseph and Mary had come to Bethlehem in the year of the taxing. And the innkeeper had given them shelter in his stable, and there a baby had been born. And Jesus laughed again, and said he was that baby, and told how he had come to Bethlehem that he might see the stable and the manger. And the innkeeper was amazed, and seized the boy, and cried, "Sarah, Sarah!" And a sweet woman appeared, and the innkeeper showed her the boy, and said this was the baby born in the stable. And Sarah was amazed, and she took Jesus in her arms, and blessed him as though he were her own.

And the innkeeper took the boy to a stall in a far corner, and told him that this was where Mary lay on the night that he was born. There was the manger where he was cradled, and through that window there shone the star which brought the shepherds from the hills. And Sarah told him about the shepherds, and looked on Jesus, and was full of wonder all anew. But he must not linger, for his parents were waiting for him! So they gave him cakes and wine, and the innkeeper led him by the hand along the great highroad until they saw the walls of the Holy City in the distance. And the innkeeper said good-by, and bade Jesus hurry lest his parents be anxious. And Jesus sped to Jerusalem, and to the inn where he had been staying with his parents. They were gone! So he went to the Temple because God was there. And the doctors had

*See Matt. 2:11.

been kind, and had talked with him about the law and the prophets, until his parents came. And now they were going home again, and Jesus had seen the innkeeper, and the stable where he was born.

III

Years passed—and report went through the land of a mighty prophet named Jesus, a man from Galilee, who blessed the poor, and healed the sick, and spake as never man had spoken before. And some said that this Jesus was the son of Joseph and Mary, of Nazareth. And some that he was Elias, and others, Jeremias, or another of the prophets. And some that he was Christ, the Son of the Living God. And many that he was a stirrer up of the people, and a preacher of blasphemy and sedition. But all said that multitudes followed him. And the reports ran to Jerusalem and beyond, even to Bethlehem, and to an aged innkeeper and his wife, who remembered a baby, and a boy.

In the week of the Passover there ran a rumor through all the countryside that Jesus had come from Galilee to Jerusalem, to keep the feast. And he had entered the city riding on an ass, with all the people waving palms before him and shouting "Hosanna," as though he were a king. And all the city was in a tumult; and Caiaphas, the high priest, had gone to Pilate; and Barabbas, the Zealot, was in the city, and had been arrested. And the innkeeper was alarmed, and knew not what to believe. Every hour brought new reports of shouting and disorder. It was said that Barabbas was to be put to death, and that Jesus and his disciples were in grave peril of their lives. And it seemed in Bethlehem as though the very sky to the north were dark.

On the Passover eve, the innkeeper bade his wife make ready for the journey to Jerusalem, for they must go and see. And when they came to the Holy City, the streets were strangely quiet and empty. But afar off they heard shouts and tumult. And following the uproar, they came to the street leading to Golgotha, the Place of the Skull. And behold, a great crowd sweeping down the street from Pilate's Palace, and in the midst a man bearing a cross! And on his head was a crown of thorns, and his face was bathed in sweat and streaked with blood, and his robe was in disarray. And Roman soldiers were on either side of him, and they prodded him with their spears and lashed him with whips. And the innkeeper followed, not knowing what he saw. And they climbed Golgotha, and the soldiers took the cross, and with iron spikes nailed him who had borne it by the hands and the feet. And they raised him aloft; and with him two thieves, the one on his right hand and the other on his left. And it was about the third hour. The innkeeper looked upon the thieves, and said this man between them must be Barabbas, the outlaw. And he turned to a Roman centurion who was standing by the cross, and he said, "Is this Barabbas?"

And the centurion said nothing. But when the innkeeper asked again, he answered, "This is Jesus, the man of Nazareth. There is John, his disciple—and Mary, his mother."

And the innkeeper looked, and at the foot of the cross was a woman praying. And her face was dark with the grief that was upon her, and her eyes strained as though with the travail of the flesh. And he knew her as he had seen her that night in the stable crying with pain. And he went to her, and whispered, "Mary."

And she turned, and looked upon him—and in his eager eyes and kindly voice she found again the innkeeper of Bethlehem, who on that dreadful night had taken her into his stable and laid her in the soft straw. And she clung to him as to one who had come to her in the hour of great need, and to Sarah, his wife.

And the three knelt together at the foot of the cross, even as they had knelt together years before beside the manger. Mary in agony again for her beloved son! And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice. And the veil of the Temple was rent, and the earth quaked, and the rocks were rent, and the graves opened and gave forth their dead. And the Roman centurion who was watching Jesus saw the earthquake, and all the things that were done; and he raised his sword, and said, "Truly this man was the son of God."

And the innkeeper comforted Mary, and he said to her, "Mary, do not weep. Your son is born again. The angels are singing now, as yesternight, Glory to God in the highest, and on earth peace, good will among men. For Jesus is the Savior, which is Christ the Lord. He is the rod out of the stem of Jesse, foretold by the prophet. He has died, but he is living. And he shall judge the nations, and bring deliverance to men. And his kingdom shall be forever and forever."

And Mary smiled, as she had smiled on the birthnight long ago. And as she looked at the innkeeper, she saw the stable; and as she touched the cross, she felt the manger; and as she listened to the silence, she heard the angels; and in the east, bright against the darkened sky, she saw a star.

IV

The innkeeper and his wife were slow in returning to Bethlehem. There were many pilgrims on the way, and there was much talk of that dreadful Passover day. But the innkeeper said little. He thought only of Mary and of her long journey back to Nazareth.

But he was not sad, nor frightened. Rather was there a great calm within his heart, and a glad assurance. He was old now, and would not go to Jerusalem again. But what he had heard and seen was enough. He was content.

It was high noon when he came back to the inn. He helped Sarah from the ass, and kissed her in token of their return. Then he took her beast and his, and led them into the stable. It was very bright there, and very still. He went to the manger where years ago Mary had laid her babe, and saw it flooded as though by an unearthly light. And Sarah came to him and stood beside him in the stall. And suddenly they kneeled. And the innkeeper took Sarah's hand, and lifted it in his own, and he said: "Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

Protestants Help in Latin America

By Forrest L. Knapp

WHAT DO YOU THINK of the objections being made to the presence of Protestants in Latin America? This question has been put to me many times since my visit to South and Central America this year. The objections referred to are, in general, those which are based on the assumption that Latin Americans are all Catholics and are in no need of services from the Protestants. It is possible also, as one authority has said, that the motive of many of the objectors is primarily political rather than religious, and that the national enemies of the United States in addition to the Catholic enemies of Protestantism are among the principals in the moves against North American Protestant missionaries. Nevertheless, there are many thoughtful Protestants in North America who have heard of the objections and wish to know whether they are valid.

My own impressions result largely from the visits which I have made to Latin American countries in the past three years. Included in these visits were all the countries of South and Central America except the Guianas and British Honduras, and in addition Cuba, Haiti, the Dominican Republic and Puerto Rico. Stops were made in about forty-five centers, and group and individual conferences were held with several thousand Protestants, or Evangelicals, as they prefer to be called in Latin America. Thus I saw and heard principally through the eyes and ears of Protestants. Moreover, the conferences dealt chiefly with problems of improving Protestant work, not with the question of the place of Protestant work in Latin America or of Catholic-Protestant relationships. My impressions cannot, therefore, comprise a complete picture, but their source is certainly important. Protestant work must be directly known to be evaluated.

I

There are various attitudes among Protestants in Latin America toward the Catholic Church and toward the functions of Protestants in Latin America. In general, those which I heard expressed or implied may be classed in three categories.

One is that the Roman Catholic Church in Latin America is now practically a total failure and is not in any significant sense an instrument of God unto salvation. Persons with this view will readily present evidence in support of their contention. Their conviction is that they must work as hard as possible directly at the task of converting Catholics—any and all Catholics—to Protestantism. Some in this group would say that the conversion, to be valid, should be to their own specific brand of Protestantism. How many Protestants there are in this first group I do not know, but there are enough to be counted. In the main they are not, I think, a part of those Protestant denominations which are most widely known for missionary statesmanship.

A second category includes those at the opposite extreme who would seek to win only such persons as are not Catholics in any recognizable sense. The number of Protestants holding this view is small.

The third group bulks by far the largest of the three. It is composed of those who are deeply concerned that the people of the Latin American countries shall have vital Christian knowledge and faith and who would be willing to have that knowledge and faith channeled through any effective branch of the church of Christ. They certainly wish to reach any who are not Catholics, but in addition they have a sense of compelling obligation to millions who are nominally Catholics but who do not have what could be called, even in broad terms, an adequate knowledge and experience of the Christian faith. They say that through four hundred years the Roman Catholic Church has had its opportunity in Latin America but that the results achieved and the status of this church in Latin America today do not justify refusal of the Protestants to serve the people.

Attention is called to the hunger and thirst after righteousness on the part of many people who are touched by the Evangelical forces. A readiness is found to respond to the simple gospel, simply told. The relief and the joy which both the laity and some priests express when they leave Catholicism and accept the Protestant interpretation of the Christian faith is evidence of an unmet need. However, many of the Protestants in this third group would rejoice if the Catholic Church should begin more effectively to meet that unmet need. One of the longtime Protestant missionaries rose in a conference to urge the reminder that the Catholic priests had once rendered notable service; and it was clear from what he said that he would be glad to have them do so again. He and many others are praying for a vitalized Catholic Church in Latin America and are deeply distressed because of the necessity of recognizing its present weaknesses.

In this third group of Protestants are many whose deepest concern is not that there is among the people so much false religion but rather so much irreligion.

II

There is positive evidence that Protestants are making a vital contribution to Latin America. For one thing, many of them are emphasizing a relatively simple Christian faith which meets with a favorable response. One of the criticisms leveled by the Protestants who work among the Indians is that the Catholic Church has too willingly baptized the restricting and dwarfing superstitions of the Indians; that Catholicism among the Indians is too largely a transparent veneer over their primitive practices and attitudes instead of being a regenerating blood plasma for their souls. Many of the Protestants are trying, in contrast, to lead the Indians into a new life, and, discouraging though the work sometimes is, they can count many successes. And the Protestant interpretation of the gospel is welcomed by thousands of persons besides the Indians.

The Protestants are emphasizing the integral place of

morals and ethics in the Christian religion. To many missionaries and nationals I put this question: What are the major obstacles to the success of your work? The most common answer, an answer heard in some form in about every country visited, was this: The divorce in the attitudes of the people between their religion and their morals and ethics. Many teachers in the Protestant day schools expressed distress over the great lack of respect for ordinary honesty. A prominent Catholic layman argued that honesty is an Anglo-Saxon, not a Protestant, trait. Whether he is right on that point or not, he said more of the trait is needed in Latin America, and the Protestants are placing great stress upon the implications of the Christian religion for individual morals and ethics.

Another contribution of Protestants is through health services. To see at a glance the need for more hospital facilities, consider these figures given by the Foreign Policy Association in its *Look at Latin America:* While the United States has nine hospital beds for every 1,000 inhabitants, Argentina has five, Brazil two, and Bolivia, Haiti and the Dominican Republic one-half a bed. Protestants are providing some sixty hospitals and clinics in Latin America and could readily fill many more. But the health services are not confined to the hospitals. In a dental establishment which I visited, the small courtyard is filled six mornings a week with poor people waiting for relief. Gratitude is genuine when the aching teeth are gone. In another city I met a seventy-year-old missionary woman who was working long hours every day on maternity cases and was in demand for many more. Elsewhere, I found a missionary, untrained for medical service, giving the best she could to a dying woman who could get no other help. Such cases might be multiplied many times. The need for added health services is widespread.

Foundations for democracy are being laid by the Protestants. Protestantism is primarily a lay, not a clerical, movement. Watch the members of that small congregation transacting their monthly business. See this new superintendent presiding over his Sunday school for the first time, and note that the school elects a new superintendent every three months in order to train as many persons as possible in taking responsibility. Visit a meeting of a national, interdenominational youth organization and listen to the give and take of discussion regarding plans for the future. The recognition of both the rights and responsibilities of the individual has an important place in Protestantism, and that recognition is essential in true democracy.

A notable contribution is being made by Protestants in the field of education. Elementary schools are entirely insufficient in most Latin American countries, as is illustrated by these figures from the Foreign Policy Association: In the United States 17 per cent of the total population is in elementary schools, in Paraguay 10 per cent, in Colombia 6 per cent, and in Guatemala 2 per cent. Illiteracy is extensive, ranging from 20 or 30 per cent to 80 per cent.

In two ways the Protestant schools aid the growing efforts of governments in education. First, they provide several hundred elementary and secondary schools with a total enrollment of about 35,000. Second, they place special emphasis upon providing for the pupils a wholesome Christian atmosphere. Both the academic standards and the character atmosphere of these schools are evidently appreciated by the parents and the business houses, for many school directors told me of having more applicants for enrollment than they could accept and more openings for employment of their graduates than they could fill.

III

The Roman Catholic Church in Latin America may itself be strengthened as a result of the presence of Protestants. In considering this fact it must be noted that many Protestant missionaries testify that the Catholic Church in Latin America maintains a much lower standard than it does in such countries as the United States.

The Catholic Church may be stimulated to increase the number of its priests in order more adequately to serve the people. According to Frans Van Cauwelaert, a Catholic layman writing in the *Tablet* of Reading, England, as quoted in the November 1941 issue of the *Catholic Digest,* he found in visits to Latin American countries that only Chile, Uruguay and Costa Rica can be said to have numerically sufficient clergy. In Peru and Mexico there is, he reports, one priest for every 8,571 inhabitants; in Brazil, one for every 9,528; in Guatemala, one for every 25,396. It would be a blessing, say many Protestants in Latin America, if there were more high-grade Catholic missionaries and priests at work.

Possibly some aspects of the Protestant program will be imitated by the Catholic Church, just as many Protestant churches elsewhere have found it helpful to return to a larger use of symbolism and ritual which have such conspicuous places in the Catholic Church. Bible reading is being definitely encouraged by some of the priests. And one priest visited a Protestant bookstore to buy a large supply of Sunday-school materials, saying as he did so that his church has nothing of the sort and that he is much interested.

The thousands of pupils who enter the Protestant day schools as Catholics and who leave as Catholics may have a positive influence. There would be more certainty of this if within the Catholic Church the opportunities for lay influence were greater. But if graduates of the schools are satisfied with nothing less than a vital church, the church is more likely to respond by reaching for a higher standard.

With this in mind, it is appropriate to urge two types of help from the Protestant forces which are sending missionaries into Latin American countries. The first is to give their fullest possible support to the missionary efforts which are of high quality. The second is to do all they properly can to discourage missionary work under agencies which are too weak or too indifferent to maintain high quality. Complete freedom from political control or influence must be maintained for religion, but the high price of freedom is evident in the work of some missionary bodies. There are now in Latin America too many unprepared missionaries who cannot represent the best of Protestantism, some having come from North America and some from other parts of the world. A few of them are

extremists who gain their support by attacking the work of most of the other Protestants. Also, there are too many who are prevented by their own attitudes or the attitudes of their mission boards from effective participation in interdenominational cooperation. The presence of Protestants in Latin America may react to the benefit of the Catholic Church, but Protestantism, it would seem, ought to be at its best there.

IV

Are, then, the charges against Protestants in Latin America justified? Do the Protestants look down with a holier-than-thou attitude upon Latin Americans as "heathen"? I saw no such attitude in any of the conferences I attended, and only once did I hear the term heathen used and that by one who was certainly among the less able persons in the Protestant groups with which I conferred. Have the missionaries opened themselves to the accusation that they are tools of foreign political governments? Only once did I hear any indication that they have, and that from a missionary who had become chairman of a propaganda committee for his government, which is not in the Western hemisphere. True, many of the missionaries have been helpful to the ambassadors and consuls from other countries in leading them to understand the people, but they have not been political representatives.

Is the presence of missionaries resented by the people? If it is, why do so many Catholic parents send their children to Protestant schools? Why have government officials in some Latin American countries been especially helpful in opening the way for the entry of Protestant missionaries? Why did the head of a government normal school in a large city tell me, in speaking of one of the Protestant day schools, that "this is our best school"? Why have streets in such a country as Brazil been named for Protestant missionaries? And why do so many Protestant missionaries have so many personal friends among Catholics of prominence and ability?

Is Protestant work purely destructive? Look at the record.

It might be in place for Protestant and Catholic citizens in the United States to make known to the state department their convictions that the ideal of religious freedom should not in any overt or subtle way be violated in inter-American relations, and that the motive of Christian missions must not be thought of as a political matter but as something which transcends all governments.

BOOKS

The Eternal Quest

MAN DISCOVERS GOD. *By Sherwood Eddy. Harper & Brothers, $2.50.*

EARLY in his discussion, Mr. Eddy makes it clear that in his view "divine revelation and human discovery are not contradictory or independent functions, but rather supplementary and correlative." His project is to show that many men of many minds have found many paths to one inevitable goal—a knowledge of God in terms answering their need for what man most deeply desires but cannot do for himself. The philosopher's reason and the mystic's insight converge upon the fact of God. Natural theology has been the guide of some, while revelation has been the light to others. Scientists have found their researches upon the remotest frontiers of the knowable still pointing to the necessity of some hypothesis beyond the scrutiny of their instruments if there is to be meaning in that cosmic whole whose parts they have laboriously explored.

The author's method is to present, so far as the limitations of space permit, the main facts concerning the lives and the thought of about thirty men, with an introductory discussion of the relation of human discovery to divine revelation, and a concluding chapter of synthesis and summary. The story of the quest of God is opened by a consideration of Plato and the Platonists, including the Neo-Platonists. This is followed by a review of the Hebrew prophets and the principal New Testament writers, whose knowledge of God, though containing unique factors by reason of their relation to a special process of revelation, is viewed as developing in the context of their own human experiences. St. Augustine represents the synthesis of Hebraic and Hellenic thought. St. Francis, Thomas à Kempis (the author knows the problem of the authorship of the *Imitation,* but it is not relevant here), Brother Lawrence, Pascal and George Fox speak for the mystics. Among the Protestant reformers, Luther, Bunyan, John Wesley and Jonathan Edwards are the chosen figures. Scientists who are called to the witness stand are Newton, Pasteur, Michael Pupin and Arthur Compton. Under the head of "The Modern Discovery of God" sections are devoted to Tolstoy, William Rainey Harper, Booker Washington, Reinhold Niebuhr, Gandhi and Albert Schweitzer.

It is obvious that within a compass of 260 pages the biographical outlines which picture the setting of experience in which these men made their discoveries of God cannot be more than the briefest sketches, yet they can be, and are, sufficient for the purpose. To the reviewer it does not appear that there is very profound analysis either of the process of discovery in the several cases or of the precise nature of what was discovered. Yet here again the treatment must be considered adequate for the fulfillment of the author's purpose. His work is not intended to be used as a guide to an intensive study of the history of thought, even within the limits suggested by the title. For such use, one would be compelled to say that it too courteously avoids criticism of either the methods or the conclusions of those who have made the great discovery. In general, expressions of disapproval are reserved for those who, even if they acknowledged some creative and integrating principle in the cosmos, have not called it God, or who, like Montaigne, though having a God inherited along with traditional adherence to the church, have been satisfied for practical purposes with making the best of the life that now is.

But when taken, as it is intended to be, not as a textbook in the history of thought but as a stimulus to the seeking and finding of God, and as a body of testimony to the fact that such quests have not been without their rewards to those who have earnestly pursued them, by whatever method, the book has eminent value. In the final summary

the author says that, in spite of all the varieties of approach and of conclusions, the unity of faith among all these mystics, scientists and philosophers is more striking and more significant than their diversities of opinion. That is a true word. In the light of it, it would be worth while to read the book again to note how those who, by whatever process, have arrived at a positive conviction about God and have really *found* him are united by more than a verbal agreement, and are even united in a common faith in spite of many verbal disagreements. And it ought to be added that, among those who have discovered God and have faithfully and courageously put that discovery to use in life, the author of this book deserves honorable mention.

W. E. GARRISON.

McConnell's Latest

EVANGELICALS, REVOLUTIONISTS AND IDEALISTS. *By Francis J. McConnell. Abingdon-Cokesbury Press, $1.50.*

BISHOP McCONNELL can always be depended on to get new ideas started running, and never more so than when he is dealing with biography, as readers of his book on John Wesley know. There is an ironic quality to his mind which gives sketches such as these a refreshing tartness that makes his points stand out and his judgments sink home. One almost feels that his pages should be sprinkled, in the manner of oldtime reporting, with notations of the "laughter" with which the original listeners must have greeted them—for these were first delivered as lectures at Drew. After the laughter subsides, however, the new twist in interpretation which provoked it sticks in the mind. Six Englishmen—General Oglethorpe, John Wesley, George Whitefield, Thomas Paine, George Berkeley and William Wilberforce—who have been "contributors to American thought and action" furnish Bishop McConnell with his subjects. One suspects that their contributions to America did not bulk largely in the bishop's thought until he tried to think of some sort of rope by which they might be plausibly tied together in a book. It just happened that he wanted to comment on these six men. Readers may perhaps find his sketch of Oglethorpe, as a study of a tolerable imperialism, or of Wilberforce, as a study of a successful reformer, the most interesting in the book, but I suspect that the bishop himself most enjoyed writing the chapter on Paine. The attempt to use Bishop Berkeley as a means of extracting another testimonial to the importance of Borden P. Bowne is hardly as successful. Every one of the six studies, however, overflows with seminal ideas.

P. H.

Books in Brief

THE SPIRIT OF THE AGE. *By John Stuart Mill. University of Chicago Press, $1.50.*

Mill and his writings are astonishingly alive, considering that he died nearly seventy years ago and that his books have so often been written off as expressions of the exploded economic theories of the discredited Victorian age. Only his earliest work was the uncritical, though brilliant, exposition of the teachings in which he had been drilled in his youth. The present essay, although written (1831) when he was only twenty-five, is a work of his full maturity. It is full of social and political dynamite. His definition of his time as "an age of transition" dispels the stereotyped and platitudinous quality of that phrase (which is said to have had its first use when Adam said to Eve, as they were leaving the Garden of Eden, "My dear, we are living in a transition age"), for Mill shows that some periods are pre-eminently ages of transition. His was one; ours is another. Many of his problems are still ours. The introductory essay in this volume, by Frederick A. von Hayek, gives an excellent survey of the intellectual and social context of Mill's essay. Compare this early work with the posthumously published *On Social Freedom,* recently reissued with an introduction by Dorothy Fosdick and reviewed here January 21, 1942.

QUESTIONS AND ANSWERS CONCERNING THE JEW. *Anti-Defamation League of B'nai B'rith, 130 N. Wells St., Chicago.*

This is a book of facts and documents about the Jews. It answers questions which are often asked and often answered on the basis of rumor or by the whispering campaign of anti-Semitism. It not only answers them but proves the answers by documentary evidence. Perhaps it would be more impressive if it were not published by a Jewish organization whose business it is to disprove scandalous and defamatory rumors against the Jews. But that is a small matter. Somebody had to publish it. The price is not stated. It may be less than a dollar—or may be nothing at all—but it would be a good idea to send a dollar for it anyway. It will be useful if someone turns up who still believes that Jews engineered the Bolshevist revolution, or controlled the German government after the First World War, or were overrunning Germany before Hitler came in, or that they own the motion picture and radio industries in this country.

Books Received

Latin America, Its Place in World Life. By Samuel Guy Inman. Harcourt, $3.75. (To be reviewed.)

Love Against Hate. By Karl Menninger. Harcourt, $3.50. (To be reviewed.)

The American Spirit, A Study of the Idea of Civilization in the United States. By Charles A. and Mary R. Beard. Macmillan, $5.00. (To be reviewed.)

Religious Trends in English Poetry. Vol. II, 1740-1780. By Hoxie Neale Fairchild. Columbia University Press, $5.00. (To be reviewed.)

George Whetstone, Mid-Elizabethan Gentleman of Letters. By Thomas C. Izard. Columbia University Press, $3.75. (To be reviewed.)

John Ponet (1516-1556), Advocate of Limited Monarchy. By Winthrop S. Hudson. University of Chicago Press, $4.50. (To be reviewed.)

Sermons. Vol. 18. By George Swann. Author, 928 Cherokee Road, Louisville, Ky., $1.00. It is something remarkable for a preacher to publish in successive years eighteen annual volumes of his sermons and to find sufficient demand to justify (and presumably to finance) the continuance of the series. The refreshing informality of his discourse, its concreteness and its manifest sincerity help to explain the phenomenon. On the title page the author lays down the principle that "the gospel of Jesus is *individual.*" But he does not take this too narrowly, for the very first sermon is on "the brotherhood of man."

Missionary Worship Programs, Series II. By Alice Geer Kelsey. Friendship Press, 25 cents. Material for ten programs, designed especially for juniors and intermediates but adaptable also to older age groups.

Focus on Latin America. By Dorothy F. McConnell. Friendship Press, 25 cents. A pamphlet so full of facts, figures and good pictures, including some condensed data about the "evangelical witness" in Latin America, that without a controversial word it completely annihilates the argument for withdrawing Protestant forces from that region.

In Our Image. By Gustave Carus. Open Court Pub. Co., La Salle, Ill., $1.00. A little book of humanist meditations. The idea most frequently suggested that there is no God but man must invent

one. Even though faith is false, the life of humility and prayer is beautiful. "Matter, itself dead and inert, flows in a stream which is the world and life and man." (So said Lucretius in *De Rerum Natura*, thus raising but not answering the question as to how a "stream" of death becomes life.) But the author, son of Paul Carus, does not underwrite these thoughts as his own, but gives them only as ideas that questing men have held.

Inter-American Affairs, 1941. An Annual Survey, No. 1. Edited by Arthur P. Whitaker. Columbia University Press, $3.00. This volume initiates what is designed to be a series of volumes published annually surveying the relations of the Americas. This first volume opens with a recapitulation of inter-American relations during the past half-century, by the editor. The first Pan-American Congress, it will be remembered, was held in 1889. Not all our dealings with the other American republics, and not all of theirs with us, have been illustrative of a good neighbor policy, but neither extenuation nor malice is permitted to confuse the record. The sections dealing with 1941, each by a competent specialist, cover such areas as politics and diplomacy, economics and finance, cultural relations, public health, social welfare and labor. The editor adds a summary and forecast. Statistical material and a chronology are appended.

CORRESPONDENCE

He Votes 'Aye!'

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial proposal in "War and the Crisis of Faith" meets with my hearty approval. Such a commission as suggested would immeasurably help us local ministers in this baffling and difficult problem. We need the guidance of our leaders. I vote for the proposal.

Congregational Church, Middlebury, Conn. WILLIAM H. MCCANCE.

Study Now; Report Later

EDITOR THE CHRISTIAN CENTURY:

SIR: "War and the Crisis of Faith" is a timely challenge to the church to summon its theological leadership to consider what the attitude of Christianity should be toward war. Such a commission should be set up at once. But how could it possibly report until this war is over? That its findings would unreservedly endorse the war is utterly inconceivable. That it would go all out for pacifism at this time is unlikely also. It would either present a very critical, searching and objective analysis of war (which could not be freely debated now) or else it would take refuge in a divided report—pacifist and non-pacifist—in which case it would be inexpedient to publish the minority, presumably pacifist, part of the document, and unfair to publish the majority report alone. During war there is no possibility of complete freedom of speech for pacifists, even though they be theological professors!

Any attempt to deal with the pacifist issue honestly and unreservedly in wartime would result in turmoil, persecution and martyrdom. It would split the church and deflect energy and attention from the important and urgent service which the church should now be rendering through deeds of mercy and by laboring for a Christian peace. It might even embitter the nation toward Christianity and alienate many who, when full freedom of speech is restored and the war dilemma does not close their minds, could be induced to listen. The subject you propose cannot be publicly discussed until the war is over; but if such a study commission as you suggest were ready to report five minutes after free speech is restored, the greatest educational debate since the Reformation would be on!

Chicago Theological Seminary, Chicago. ALBERT W. PALMER.

Were Peter and Paul Ecumenical?

EDITOR THE CHRISTIAN CENTURY:

SIR: The Christian Century does well in keeping the question of the Christian attitude toward war constantly before the church. But I wonder if you are not inclining more toward "orthodoxy" than toward biblical precedent in demanding that the answer to the question be an "ecumenical" pronouncement.

It is almost inconceivable that any worth-while statement could be made on the subject that would be acceptable to all. At best it could represent only a majority opinion. Then possibly even some of the majority might find it necessary to make exceptions to their own rule. For example, without any collective pronouncement (as The Christian Century has pointed out over and over again) there is quite general agreement that war is incompatible with the will of God as revealed in Jesus Christ: that war is God's punishment for man's disobedience. Yet most Christians find ways to evade this conviction and support the war.

So instead of seeking a rule which all would be expected to follow perhaps it is still better to follow the biblical principle of freedom of expression, trusting the truth itself rather than the edict of any council to bring ultimate conviction—and action—in the human heart, which is the soul of the church. Peter and Paul did not seek an "ecumenical" word on the Gentile question in their day. Though the council at Jerusalem came "to one accord" they did not attempt to write a fixed decree for all to follow. They simply affirmed that the Gentiles should not be compelled to keep the Jewish law. But the Jews were permitted, and apparently expected, to do so. So today, not the decree of a commission but the enlightened conscience of Christian men must be the deciding factor in determining the attitude of the church toward war.

Holly, Colo. W. R. WILLIAMS.

Nothing in Common?

EDITOR THE CHRISTIAN CENTURY:

SIR: Is not the question raised in your editorial, "War and the Crisis of Faith," answered by the following editorial, "Bigger Than a Man's Hand"? Perhaps you intended it to be so. If one side seeks to establish a world tyranny and the other seeks to perpetuate imperialism, is not the war a conflict between two evil forces and is not the church left as a separated body having nothing in common with either side?

The Roman Church may have a stake in the war, seeking to preserve its organization and world power. Non-Catholic Christians count themselves not an organization but an organism, the body of which Christ is the Head. What can participation in a struggle for world power by contending forces of evil do but destroy that body or sever it from its Head?

If refusal to participate in wholesale crime is "to confess the irrelevance of the Christian faith to the whole realm of historical or public events," then so be it. In the first century Christians did just that. Why not do it again?

Cooper Memorial Methodist Church, Philadelphia, Pa. FRANK D. LAWRENCE.

American Racial Bars

EDITOR THE CHRISTIAN CENTURY:

SIR: Your service in "getting questions up" is commendable. But your recent editorial, asking for "Repeal of Immigration Racial Bar," suggests the importance of getting questions up concerning the history and scope of race and color legislation by the Congress of the United States and the responsibility of the people for thus perpetuating race discrimination on a world scale.

The "abrogation of the immigration law excluding citizens of the republic of China and the placing of Chinese on a quota basis similar to that for Europeans" is proposed in your issue for

November 18. This, you assert, "would be a gesture which would have profound significance to our hard-pressed friends in Asia. It would say . . . that this country is at last prepared to treat the most populous power in the world on the same basis as our allies of white Europe." But would it say that? Does not this proposal quite ignore the further fact that our courts have been specifically prohibited, since 1882, from granting citizenship to Chinese?

Furthermore, this editorial takes no account of 152 years of national history throughout which race and color requirements for naturalization have prevailed. No, Hitler did not invent racial ineligibility to citizenship, though he certainly has a lot of faith in this evil doctrine. "Blood" is his racial emphasis; but with us it is "color" that counts.

As was truly said in your editorial of March 4, 1942: "If we are serious about wiping out the racial discriminations which stand in the way of a lasting peace with the Orient we must take into account our naturalization as well as our immigration laws. So far, however, churchmen hardly seem aware of the existence of this larger problem."

Lately, we have witnessed a strong effort to curtail race discrimination in certain states by congressional action against poll-tax legislation. But Congress itself practices race discrimination in legislation. So it can set no proper example, either for our states or for other nations. Through congressional action all of us have been long since implicated in the promotion of racial arrogance toward the 800,000,000 yellow and brown people of China and India. Yes, they are more in number than all the people of the other 26 United Nations. We can have United Nations or discrimination, but not union through discrimination. For it is mutual respect that unites peoples and nations.

No half-measures can possibly cure this tremendous evil. The whole scheme of racial legislation deserves to be put away. Many church leaders have been telling me, in recent years, that legislative race discrimination will pass away with the return of peace. One bishop recently suggested that Japanese bombs would convert Congress. But I am persuaded that a moral and spiritual crusade for public enlightenment will be required to take race and color discrimination out of our naturalization and immigration laws.

Methodist Church, FRANK D. CAMPBELL.
Neoga, Ill.

Oklahoma Sedition Cases

EDITOR THE CHRISTIAN CENTURY:

SIR: Some time ago you found occasion to call the attention of your readers to the cases of a number of men and women who were being prosecuted for their political opinions under the criminal syndicalism law of Oklahoma. At the present time decision is pending on these cases before the Oklahoma criminal court of appeals. Robert Wood, Alan Shaw, Eli Jaffe and the wife of Robert Wood, Ina Wood, all sentenced to ten years in the state penitentiary and fines of $5,000 each, are now in Oklahoma awaiting the decision of the court. Eight others still face trial. When arguments on the appeals were heard, Judge Thomas Doyle, eldest member of the court, refused to listen to the defense attorneys but announced that he would take part in the decision of the court.

In view of the present situation, it is sad that the state of Oklahoma is continuing to press these prosecutions which represent all that is un-American, undemocratic and unchristian. It would certainly be a very good thing if your readers would write to the attorney general of Oklahoma, Mac Q. Williamson, in Oklahoma City, asking him to plead error before the court, thus dropping the attempt of the state to sustain these convictions.

New York, N. Y. ELIZABETH ZELENY GREEN.

The Business of a Soldier

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial, "A General Calls for Blood Lust," in the November 25 issue, you lament General McNair's Armistice Day speech to the nation in which he said, "Make yourselves fighting devils now, not later"; "We must lust for battle; our object in life must be to kill"; etc. What else can war be? If the object of a soldier is not to kill others, what is his object? To shoot squirrels? That is the business of a soldier, when it is reduced to its reality.

Atlantic Christian College, C. H. HAMLIN.
Wilson, N. C.

How Without Hate?

EDITOR THE CHRISTIAN CENTURY:

SIR: I was interested in the editorial condemning General McNair's speech. You recoil from his attempt to create in the army an "artificial ferocity" based on hate. It is my belief that his speech was very realistic, facing the actual facts of modern warfare. He knows it from the inside.

I have been interested in your editorials from the time of Pearl Harbor. But I do not remember that any have told us yet just how we can go forth to slaughter our "enemies" in cold blood and do it in a spirit of love! Surely the Christian "recoils at such words" as the general used. But what is the alternative? "The Christian church must continue to withstand this sort of thing," you say. But how? Just what kind of specific training would you have the general give the army? I agree with you that such warfare and such spirit place the army chaplain in a position of heavy responsibility. If the c.o. is "confused" with such a situation it seems that he is beginning to have company.

Church of the Brethren, W. GLENN MCFADDEN.
Troy, Ohio.

The Voice of Experience

EDITOR THE CHRISTIAN CENTURY:

SIR: On November 2, 1942, Josephus Daniels, secretary of the navy through the entire Wilson administration, under whom President Roosevelt served as assistant secretary, wrote an open letter to Senator Reynolds, chairman of the Senate military affairs committee. This letter, which was carried in very condensed form in the papers which the writer read, emphasized the importance of prompt action by the Senate upon protective legislation for our armed forces from the liquor and vice traffics. It is exceedingly important, for it quotes statements made by Secretary Baker and Secretary Daniels in 1917. The protective legislation of 1917 was enacted with the active support of President Wilson and Secretaries Baker and Daniels. Ex-Secretary Daniels not only quotes statements made by Secretaries Baker and himself in 1917, but he declares: "The *same* laws and regulations should be put into effect in this greater war. *My experience* of 1917-18 justifies me in urging that Congress act favorably upon a *like* measure which worked well in that war." (Italics mine.) He also quotes a letter he sent to Senator Lee, emphasizing "now that 18-year-old boys are to be drafted it is imperative that they be surrounded by wholesome environment, and not be subjected to temptations which many of them could not resist."

This is official, unassailable testimony which should be convincing to every fair-minded man. President Roosevelt, replying to the writer on June 5, 1942, stated: "The war department thinks such legislation would not only be hurtful, but is unnecessary." Is the President prepared to dispute this testimony of ex-Secretary Daniels? Which should be decisive, the voice of experience, buttressed by official army records, that alcoholism in the army from 1900 to 1940 was at the lowest point in the years 1917-19, namely, only 1.30 per 1,000 enlisted men, or the voice of Secretary Stimson, and the statements by medical officers of the war department (September 1942 to the writer) that "alcoholism is not a problem in this present war"? Such statements are not only unsupported by facts, but are actually contrary to facts, as they are manifest on trains, streetcars, omnibuses, on streets of towns and cities at week ends. Mrs. Roosevelt, recently calling attention to the large increase in illegitimate births, advised the substitution of soda and soft drinks for beer and wine. Gene Tunney in the *Reader's Digest*, discussing alarming venereal disease, declares: "Usually alcohol is to blame." The "slaughter of the innocents" is apparent to every careful observer.

Richmond, Va. JAMES CANNON, JR.

NEWS *of the* CHRISTIAN WORLD

Gambling Legal Only in Churches

Police Commissioner Bans Bingo from Secular Gamblers—Asks Educators to Teach the Europeans

(Correspondence from New York)

NEW YORK, Nov. 30.—By a new order of Police Commissioner Valentine, bingo and similar games of chance, heretofore permitted in churches, theaters and welfare and civic agencies, are to be permitted only in churches and then only when operated by non-professionals. The last clause indicates the depths to which some churches have already fallen in their frantic efforts to raise money. Bingo has actually been carried on in churches on a commission basis, by professional promoters. Since a legend of some sort of charity is supposed to be maintained in the promotion of legal gambling, professional games outside churches and fraternal agencies have usually arranged for a "split" with some church. Fraternal societies are protesting the favoritism now shown the gambling churches. But in the meantime, in the city of New York, gambling is legal only in churches.

* * *

Rising Child Delinquency Studied by Educators

Juvenile delinquency is on the increase and will become an ever more serious problem unless immediate measures are taken to combat it, speakers warned last week at the second of three scheduled meetings called by the Public Education Association. Two hundred educators and interested laymen attended the conference, held at the Hotel Astor. A suggestion was made by Caroline B. Zachary, director of the Bureau of Child Guidance, that New York city schools provide "as much of an all-day program as possible" to help control juvenile delinquency. A school program, she said, which would keep children occupied until 5 o'clock in the afternoon would not be long enough in the Harlem area. In many cases Harlem mothers, working on full-time jobs, arrive home at 8 or 9 o'clock in the evening. This has resulted in "latch-key children" who carry their own keys and play on the streets. Dr. Zachary called upon the schools to assume responsibility.

* * *

Asks Aid to Europe In Education

The exportation of American methods of education to Europe may become one of the most important contributions of this country to the rest of the world in the postwar era, George D. Stoddard, New York state commissioner of education, asserted at the annual dinner meeting of the house of delegates of the New York state teachers' association held in the Hotel Commodore last week. Dr. Stoddard suggested to the 800 delegates, representing 48,000 teachers in this state, that the "export of education" program could become one of the most vital undertakings of Governor Lehman, who has been named by President Roosevelt as director of foreign relief and rehabilitation. Dr. Stoddard emphasized that education had been blacked out by the war throughout most of the world, particularly in countries dominated by the Axis. Even in England, he added, many educators are doing war work and others have been killed in war duty. He forecast a dearth of teachers throughout Europe after the war and said America might have to make up for this by lend-leasing teachers and educational facilities.

* * *

Baptist Church Notes

Centenary

Officials and special committees of the Central Baptist Church, Manhattan, are now preparing for its centenary which occurs in December. This prominent church was started with 74 members at Laight and Varick streets. It has been served by 20 pastors in its career of 100 years. Thirty-two years ago the Central Baptist Church received into its membership all the former members of Riverside Baptist Church, which congregation had been the result of the merging of two parishes. At the same time it took over the church edifice of that parish and still occupies it. Riverside Church, with Dr. Harry Emerson Fosdick, erected its parish edifice on Riverside Drive.

* * *

And So Forth

On the 107th birthday anniversary of the late Andrew Carnegie last week, Nicholas Murray Butler, president of the Carnegie Endowment for International Peace, issued a statement lauding the Scotch-born steel manufacturer and philanthropist.

The destruction by the nazis of great seats of Jewish learning in Europe transfers to American Jews the responsibility "for the strengthening of our spiritual values and resources and for nurturing Israel's steadfast devotion to books," Dr. Mordecai Soltes, chairman of the national committee for Jewish Book Week, declared in his report released recently. Jewish Book Week is being observed in many of the city's synagogues, Y.M.H.A.'s, religious schools and Jewish centers and in branches of various youth and adult organizations.

Forty years of an unusual neighborhood welfare work by Greenwich House were reviewed at an anniversary celebration last week at the house. In its four decades Greenwich House and its director, Mrs. Simkhovitch, have won national recognition for practical social service work.

W. GLENN ROBERTS.

Religious Art Guild To Issue Annual

The Arts Guild of the Congregational Christian Churches, which was organized at the Durham meeting of the General Council last summer, is planning to issue a church arts annual. The guild, whose address is 287 Fourth Ave., New York, is sponsoring an exhibit of religious photographs which is touring the country. It is interested in church architecture, liturgy, music, drama, woodcraft and photography.

Christian Laymen Unite on Frontier

Form Group to Christianize the Social Order—Archbishop Is Pessimistic on People's View of Church

(Correspondence from England)

LONDON, Oct. 20.—Those who have followed the after-history of the Oxford and Edinburgh conferences of 1937 will remember that there has come into existence a British Council of Churches. But it is recognized that another body of a freer and less official character is needed. The council starts tunneling from the side of institutional religion. But there is need of tunneling from the other end by those who have a Christian outlook and are themselves engaged in practical affairs—politics, commerce, industry, the labor world, education and the rest. They know these fields from the inside. They are in close touch with those who have to make decisions. There is especial reason why a council of this kind should be formed now. The war has accelerated the pace of events. Now the "divergence between the doctrine which the church proclaims and the actual practice of contemporary society is so acute that the things which Christian language tries to express have to many people become quite unreal." In such a time there is need of a body of laymen whose own experience is in the field of action. This new council is to be called the "Christian Frontier" because its tasks will be upon the borderland between the normal work of the churches and the general life of society. Its whole-time officers are J. H. Oldham and E. C. Maxwell.

* * *

Members Already At Work

Writing in the *Christian News-Letter* upon the Christian Frontier, Sir Walter Moberly says emphatically that the word Christian is the key word to the procedure of the council. It rests upon the faith that man is "fundamentally a dependent being, dependent both on his fellow men and on God. . . . Against all egotism and claim to domination, whether of the individual or of the group, the Christian recognizes the inexorable claim on him of God and neighbor." It is not a question of likings or of ideals but of fact, for God and neighbor are there. The members of the council are already active in work to meet the needs of youth in problems of local communities, the public attitude to politics, human relations in industry, in business management, the planning of industry and studies of the profit motive. In a time like this, this council may do a necessary service. Relentless realism about God, and an intimate, unsentimental understanding of the modern world are demanded today.

* * *

Smuts' Arrival Closes Ranks of Empire

Field Marshal Smuts arrived in this

country last week. This may well be remembered in after years among the decisive moments in the war. He has come in an hour in which the Allies, after long and trying years of self-defense, have power to strike and, in Field Marshal Smuts' own words, can prevent the war from "dragging on endlessly to the destruction of all the material apparatus of our civilization." The hour has come to make plans for such a crisis. There is a general feeling in this country that General Smuts, who came to join the war cabinet in a similar hour in 1917, will bring not only the mind of a great soldier but an unsurpassed experience to the task now before the leaders of the Allied powers. In the war of 1914-18 he played an important part both in east Africa and in the general counsels of the Allies. His voice has often been raised in critical hours since that time and never without both insight and courage.

* * *

Archbishop Reminds Church of Duty

The Archbishop of Canterbury reaps today the harvest of his long discipline of mind and spirit. He is able to speak with the precision and the fearless bearing of a man prepared for such a destiny, who does not hesitate to lead. Day after day he has to face the reporters, for he has a place of his own in the press. He must sometimes wish that they would give space to other things than his judgments upon national affairs, which he always seeks to relate to his Christian faith. He does not speak simply or even chiefly upon what his critics call "politics." Last week he spoke candid words to the upper house of convocation upon the duty of the church. The church must go to the people instead of expecting them to come to it. There must be supplementary forms of service. At all costs the danger of lifelessness must be fought. He did not want substitutes for morning and evening prayer, which must be conducted with constant vigilance and freshness. They must be explained to the people. Prayers must not be gabbled. Except in big buildings it might be well to abandon the practice of monotoning prayers. And why not put the sermon earlier in the service? The archbishop did not see any sign of a return as yet to regular attendance at church, but the response of the people to the last national day of prayer, which was on a weekday, had deeply impressed him. It should be possible at other times to have services of worship and prayer in canteens or cinemas. No doubt this would be limited in scope, "but reality in the sense of evident relevance to everyday life might be attained." For often such methods have been presented as an alternative to the normal services of the church, but the archbishop rightly does not present them as alternatives. It is a matter of thankfulness that Dr. Temple is anxious to lead his own and all other Christian people "to go out into all their world" to preach a living gospel.

EDWARD SHILLITO.

Organist Serves For 58 Years

Holding what must be a record for continuous service, William Churchill Hammond has been organist of the Second Congregational Church of Holyoke, Mass., for 58 years. He began as organist there on Feb. 1, 1885.

Pastors Probe a Labor Dispute

Investigate Charges of Printers Union —Wallace Dedicates New Center for Venereal Disease Cure

(Correspondence from Chicago)

CHICAGO, Nov. 30.—The Chicago division of the Religion and Labor Foundation has just released the report of an investigation of R. R. Donnelley & Sons Co. and the R. R. Donelley Corporation, large Chicago printing establishment, printers of *Life, Time,* telephone directories and similar large jobs. The investigation was undertaken at the request of the Chicago printing trades unions, who charged that the Donnelleys employed no Negroes, had only 14 Jewish employees and had few Roman Catholics in executive positions, all of which, the unions held, were measures to prevent unionization. They asked for a public hearing on the question of racial and religious discrimination in the plants.

* * *

Deny Anti-Union Charge

The Religion and Labor Foundation appointed a committee to investigate. Its members were D. D. Turpeau, Jr., Negro minister; David Graubart, Jewish rabbi; Bernhard E. Burns, Catholic priest; and Armand Guerrero, Protestant minister. They found "the anti-Negro charge true; some justification for a charge of anti-Semitism; and not enough information either to prove or disprove the charge of anti-Catholicism." These conditions, the committee felt, did not seem to sustain the unions' claim that they were measures to thwart unionism. The report does point out that Donnelley's labor policy has always been a backward one, but adds that the company claims "that whatever conditions were in the past, working conditions now at Donnelleys' are the best in the trade."

* * *

Dedicate Center for Cure Of Venereal Disease

We are constantly reminded of the dominance of Catholic officialdom in Chicago by the many good things of civic importance which are scheduled for the hour of Protestant worship on Sunday. Latest of these was the dedication, on Sunday, Nov. 29, at 11 a.m., of the Chicago Intensive Treatment Center for Venereal Diseases, which will occupy the building formerly used by Wesley hospital on the south side of the city. The center was made possible by a federal grant of $425,000 and will receive government assistance for its operation. Latest treatments will be employed and will be available to everyone regardless of "sex, color or creed," according to Herman N. Bundesen, president of the Chicago board of health. The dedication speaker was Vice-President Wallace. The appearance of military and national figures attests the importance attached to the new and pioneering social project.

* * *

University Shortens Its Courses

The board of trustees of the University of Illinois, meeting here last week, made it possible for students to be graduated in 33 months, through the establishment of 3 semesters of 16 weeks each; granted leaves of absence to 60 more members of the staff to join the armed services of the nation, bringing the total of those on such leaves to 425; increased the physical training from 1 to 3 hours each week; and referred the widely publicized survey prepared by Booz, Allen & Hamilton, business analysts, back to the executive officers of the university. The university and its Democratic board of trustees have been under attack from the Republican administration of the state. Still to be heard from is the independent committee of educators appointed to determine whether there has been regression in education or research in the institution.

* * *

Charge Omission of Last Sentence

The *New World,* official organ of the Chicago Catholic archdiocese, complains in a front-page editorial in the issue of Nov. 20 that many of the nation's newspapers omitted the last sentence of the now famous letter of Commander John Shea, written just before he was killed in action, to his young son. The letter read: "Be a leader in everything that is good in life. . . . Be a good Catholic and you can't help being a good American." The editorial continues: "If all the public palaver from newspapermen about the place of religion in this struggle means anything, the statement [of the last sentence] should have been emphasized. It was not a theological issue."

* * *

And So Forth

The Chicago Congregational Union, home missionary and social welfare agency of the Congregational churches in the Chicago area, celebrated its 60th anniversary and the induction of its new general director, Neil E. Hansen, with a dinner and a convocation of about 1,000 people at the Palmer House on Tuesday evening. Mr. Hansen was formerly assistant to the late Ernest Graham Guthrie, for 16 years director of the union.

The current issue of *Criminal Justice,* the journal of the Chicago Crime Commission, cites figures to show that Chicago's police department is far less efficient than those of other cities and that crime is increasing here faster than in the nation.

The Chicago Y.M.C.A. hotel, since the Stevens hotel has been taken over by the air corps technicians of the United States army, is the second largest hotel in the city, exceeded only by the Palmer House.

The divinity school of the University of Chicago is preparing 15-minute recordings to be made available to alumni for local broadcasts. Three types are projected: a biblical drama, a religious address and a typical Bond Chapel service. The University Players, sponsored by the divinity school, with a schedule of six productions for the year will attempt through questionnaires and samplings to test audience and actor reactions.

CHARLES LESLIE VENABLE.

Akron Clergy Officiate In War Plant

More than 200 Akron, Ohio, clergymen took part in a series of religious services in war plants on Pearl Harbor Day.

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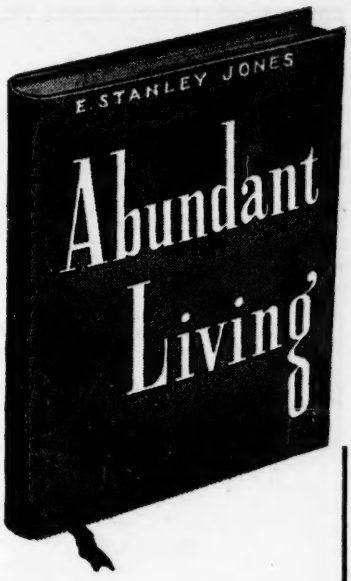

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Strange Churches Rise in Detroit

Faith Healing Popular in Tabernacles —Some Supported by the Wealthy —Poet Heads Round Table

(Correspondence from Detroit)

DETROIT, Nov. 25.—It is said on good authority that no other city in the land has so many flourishing "tabernacle churches" as Detroit. The most successful of this type of religious organization here is that of Miss Ethel R. Willitts. Her big "Everybody's Tabernacle" is filled to overflowing at the many services held there. During the week she is often on the radio. She has gathered about her a group of women evangelists. Just now one of her well publicized attractions is a young woman who used to do a strip tease act. She was converted as she was getting ready to do her turn on the stage, so the story goes, by hearing Miss Willitts from a nearby radio. Divine healing is part of the gospel preached by Miss Willitts and her staff, and it is likely that this feature is one of the most popular.

* * *

Anoints Handkerchiefs For Healing

Not all tabernacle churches are downtown. At Radio Temple on the outskirts of Detroit, H. Ed Weinzierl is on the air almost every day and his ad on the church pages is conspicuous. He anoints handkerchiefs for the sick and especially invites the ailing and the afflicted. Once a week he has a service which he calls "the miracle meeting," in which divine healing is to the foreground.

* * *

Dramatizes Meaning Of the News

At the Metropolitan Tabernacle, E. J. Rollings, lecturer, author and preacher, directs the services. He is frequently on the air and is just now featuring what he calls "The Rainbow Hour." This, he says, is "a program designed to meet the need of this day. Forty thousand soldiers and sailors are now stationed in the Detroit district away from the influence of home, parents and church. We want to help them and also the tens of thousands of parents of Detroit boys who have answered the call of their country." Mr. Rollings, as well as the other directors of these tabernacle meetings, lays stress upon musical and song features and also has an eye to subjects in the news of the hour and their dramatization.

* * *

Some are Supported By the Wealthy

There are other similar hall or tabernacle organizations in Greater Detroit, which advertise widely, are accustomed to large audiences and receive generous financial support both from those in attendance and in some instances from well-to-do citizens who are interested in the work they are doing. Some enterprising writer could do a most interesting and valuable article by making a study of these independent tabernacle activities, their theology, evangelistic technique and the results of their preaching, teaching and shepherding activities in this great city.

* * *

Says Religious Education Is Key to Century

W. W. Whitehouse, dean of the liberal arts college of Wayne University, in a speech before the annual meeting of the Detroit council of religious education, said: "Never were we under such an obligation to give our young people a philosophy of moorings, some valid ideals and purposes to which they might anchor their desires and needs. . . . Never did the church face a greater challenge in such a malleable world. Much of the destiny of history for the next 100 years is linked to the contribution that religious education can make." To which let all the people say, "Amen!"

* * *

Poet Chairman of Round Table

Edgar A. Guest, famed Detroit poet, was recently named Protestant co-chairman of the Detroit round table of Catholics, Jews and Protestants. He was presented formally to the local body at a luncheon at the Detroit Leland hotel recently. Mr. Guest remarked in the course of his brief speech that his desk had been flooded with abusive mail since his appointment was announced. This round table, under the direction of Joseph Q. Mayne, formerly assistant pastor of the North Congregational Church here, is prospering and accomplishing much good.

* * *

And So Forth

This city not only reached its war chest goal of $5,800,000, but went over that figure more than $700,000. Perhaps no drive in the history of our city was carried on more energetically or enthusiastically. Besides the appeal for the large gifts there was a house-to-house canvass, carried on almost exclusively by women.

A major social event in Detroit church circles was the marriage of the president of the Detroit council of churches, Benjamin J. Bush, pastor of Westminster Presbyterian Church here, and Mrs. Harvey Short Murdoch of Auburn, Ky. Dr. Bush has been a widower for some years. Mrs. Bush is the widow of the Presbyterian minister who founded Buckhorn College and an orphanage and farm in the Kentucky mountains. Both she and Dr. Bush are members of the Presbyterian Board of National Missions.

William F. Bostick, minister of the Redford Baptist Church for nearly 14 years, has resigned to become Protestant chaplain at Eloise hospital. Mr. Bostick has had an excellent ministry in Greater Detroit. His fellow ministers and friends will wish him well in his new work.

Rabbi Leon Fram, spiritual leader of Temple Israel, dedicated the new organ, purchased through the Louis Frankenstein Memorial Organ Fund, at a recent Sabbath evening service at the temple, which meets in the lecture hall at the Detroit Institute of Arts.

Central Woodward Christian Church announces the appointment of an assistant minister in the person of J. Clyde Wheeler of Kansas City, Mo. Mr. Wheeler, who comes from an associateship with the Community Church, was for four years religious education secretary for Missouri Disciples of Christ. He graduated from Berea College and later took his seminary course at Lexington, Ky. EDGAR DEWITT JONES.

Illiterates Free From the Draft

Large Number Rejected—Schools Seek Federal Aid—Bishops Suing for Legal Recognition of Union

(Correspondence from Tennessee)

NASHVILLE, Nov. 24.—The selective service rule disqualifying for the draft all adults with less than a fourth-grade education is said to have sent back home enough able-bodied young men to create 15 divisions—225,000 men. There are in the 13 southern states more than 1,000,000 youths under 25 years of age who have had not so much as one year's schooling, and 3,000,000 with less than four years. The percentage of this youth in the south is double that of the nation as a whole, including the south. For improvement of this deplorable record, there is little hope except through passage of the federal aid bill for public education, under which it is estimated these southern states would receive about $165,000,000 to level up school opportunities in the grades.

* * *

Bishops Seek to Legalize Union

Methodist bishops of the southern jurisdiction have entered suit in a federal court requesting a judgment legalizing the union of the three Methodist bodies of the united Methodist Church as legal successor to all the property and rights formerly held by each one of them. They also asked for an injunction forbidding any church to appropriate the name "Methodist Episcopal Church, South" or the use of a proposed new name, the "Southern Methodist Church." A local court in South Carolina had already declared the united Methodist Church had such right in regard to the property of the Methodist Episcopal Church, South, and that a deed conveying the property of a local church to the dissidents was null and void. But it also declared that the united church had no exclusive right to the name Methodist Episcopal Church, South. The bishops hope the federal court's decision will be handed down this coming January. Meanwhile there is little concern as to the outcome except on legal grounds. For very few congregations, and those in South Carolina alone, are attempting to continue the Southern church.

* * *

Asks Legal Aid For the Poor

Retiring at the end of a long service in the criminal court, Judge Charles W. Lusk of Chattanooga pleads for a public defender for those who are too poor to employ an attorney. Many in the south, especially colored delinquents, and even innocents charged with delinquency, appear before the judge without any preparation of their case by a lawyer, and if one is appointed, the trial usually proceeds without allowing the attorney time to prepare his case. Another recommendation by Judge Lusk is that a psychiatrist be employed for criminal cases. He says: "The want of adequate medical service in the preparation and trial of cases, especially in those in which there may be substantial reasons for doubting the

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mental capacity of those accused of crime, is a grave handicap under which our courts labor in their efforts to reach full and adequate justice."

* * *

Did His Guidance Fail?

Millionaire R. G. LeTourneau, Illinois manufacturer of railroad and road-building machinery, who claims that God is the chairman of his board of directors and the majority stockholder in his factory, has been heard with much acclaim by chambers of commerce and other business organizations throughout the south. He proclaims that partnership with God brought him from bankruptcy to his present great financial success. He was recently ordered by the National Labor Relations Board to scrap a dummy union and allow a free election by his employees. The union won recognition by a large majority. The NLRB requires him to pay $37,000 in withheld wages to men whom he discharged for activity in behalf of their union.

* * *

Accord Reached on Mexican Labor

More than 12,000 Mexican farm hands have registered in Mexico City for permission to come to this country to work under the new arrangements between the two governments to supply farm labor in the south and the southwest. Some 3,000 families are reported to have already crossed the border. They are to receive a minimum of 30 cents an hour, working a ten-hour day, with provision for sickness and return to their native land when the war is over or their services are no longer needed. The Mexican government provides for a certain percentage of savings which are to be invested in agricultural machinery upon their return to their native land. They will then be given land and credit.

* * *

Hemp Revival Causes Narcotic Arrests

Kentucky's 8,800 hemp fields brought the old problem of narcotic control to the government at harvest time this autumn. War use of hemp for cordage and other products has greatly increased its growing this season, and the illicit narcotic dealer in marijuana, the drug obtained from the hemp plant, is the trouble-maker.

* * *

Nashville Schools Open Joint Library

After several years of negotiations the three institutions of higher learning located adjoining one another in Nashville—Peabody and Scarritt colleges and Vanderbilt University—have their million-dollar joint library with its 400,000 books. It was opened this academic year for use of the students and the public. Now these institutions have united in a new school of social work for which the general education board has made a liberal grant.

* * *

Farm Families Accept Subsistence Plan

For some years leaders in agricultural welfare in the south have been promoting a live-at-home program for the farmers. In Tennessee the past year more than 100,000 farm families enrolled, and it is expected that next year, on the basis of the President's appeal saying that food is just as important as munitions, at least 800,000 people in Tennessee's farm population alone will be endeavoring to raise 75 per cent or more of their family living.

* * *

Carver Gives His Life Savings to Tuskegee

George W. Carver, famous Negro agricultural scientist, has now given something over $40,000, practically his entire life's savings, to establish a foundation at Tuskegee under which his labors in creative agricultural research in the south will be carried on.

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Ask Liquor Ban In West Canada

Catholics Unite With Protestants in Appeal—Commonwealth Federation Gains in Recent Elections

(Correspondence from British Columbia)

VICTORIA, Nov. 26.—All churches of British Columbia have joined in an appeal to the government for a cut in hours of sale of liquor. Archbishop Duke of the Church of Rome, Archbishop Adams of the Church of England, Dr. A. E. Whitehouse of the United Church of Canada and Very Rev. J. B. Skene of the Presbyterian Church presented the case to the premier. They said in part: "Representing a large total of citizens who are trying to keep public morale properly attuned for a maximum output of the energy needed for present war effort, we venture to address you to ask for action to remedy the alarming increase since the war began in the amount spent on liquor in the province. In 1940 the expenditure was $15,000,000. In 1941 it was $17,500,000. We understand that the amount for 1942 will be over $20,000,000." Premier Hart said later that he and his cabinet were giving serious consideration to the presentation of the churches. Mr. Hart is a devout Roman Catholic and any appeal including the Church of Rome has a great initial advantage in British Columbia.

* * *

Churches Battle Sunday Movies

Strong efforts are being made to open movie theaters on Sundays in the coast cities. So far this has not received the favor of the authorities. Jurisdiction is with Ottawa where admission is charged for shows. Both the civil and the military powers of the dominion have so far frowned on any attempt to break down the Lord's Day Act. Likewise this attitude has the strong support of the attorney general of British Columbia. But references are continually made in terms of the need of the men of the forces. Persistent ignoring of this plea is easily represented as lukewarm patriotism. The churches provide for social hours after evening services for soldiers and sailors, but it is claimed that this does not meet the essential need. So far the military and naval authorities have tried to consider the churches in hours of entertainment sponsored by army or navy, and the churches have avoided a hard sabbatarianism. But the churches believe there is a real danger in opening movies even without charge inasmuch as it involves the labor of the theater employees and may be also the thin edge of the wedge making for a commercial Sunday in Canada. The union of theater employees has sought the cooperation of the churches in keeping movies closed on Sunday.

* * *

Alcan Highway Opens A New Era

The attention of the continent has been fixed recently on the opening of the Alaska highway. The major part of the road is in British Columbia and the event marks an epoch for this province. Leaders on both sides of the border have made extended

references to the significance of the event, but it is doubtful if there is yet any adequate appreciation of the magnitude of the achievement. The labor and skill of legions of men of the United States, pitted in Canada against the wilderness in building a uniting road for our nations, will be another and a powerful link in our unity. This will be true in both peace and war. No Canadian is more fitted to speak on the subject than Dr. Charles Camsell, deputy minister of mines in Ottawa and commissioner of the Northwest Territories. He was born in the "Territories" and has traveled the wilderness more than most Canadians. He said: "A new period begins, full of the promise of better things for the country and for those people of Alaska who have felt themselves so isolated."

* * *

C. C. F. Gains in Recent Election

This province has been shocked recently at the revelations of corruption in purchases for the provincial police. False invoices have been produced involving high-ranking officers of the province and several reputable business men. The charges have been "conspiracy with intent to defraud the government." The story is bound up with the financing of party politics. Premier Hart has decided upon the establishment of an independent purchasing commission free of political influence. Apparently this is a belated gesture for at the time of writing news has just come of the defeat of the government candidate in a by-election in which he had the support of the presence and addresses of cabinet ministers. The successful candidate is a C.C.F. man. The victory he won is very significant when it is remembered that he opposed a coalition government; it means that a socialist has won a victory over the combined efforts of both old-line parties. Mr. Harold Winch, leader of the C.C.F. in this province, said a few days ago that his party had attempted for years to bring about this reform.

* * *

And So Forth

The labor unions of Vancouver support the idea of equal wages for men and women doing the same work. They assert that in general this principle is observed in this province, but their opinions have been offered recently because of the issue in the Ford motor plant at Windsor, Ont. Both of Canada's major trade-union groups adopted "equal pay" resolutions at their recent dominion-wide conventions.

The dim-out has added to the difficulties of Sunday evening services. The first Sunday night it was tried was one of heavy rain at church time. Probably the ghostly streets were no more desolate than the hearts of ministers going to church expecting depleted congregations. However, reductions in numbers were not as noticeable as had been feared; indeed in some cases the numbers increased. Authorities have been tolerant of normal church lighting.

HUGH MCLEOD.

Discuss Religion and Mental Health

A conference on religion and health met in Lebanon, Pa., on Nov. 24. Ministers, physicians, teachers and laity from eastern Pennsylvania attended an invitation of the Lebanon County Mental Health Clinic, Dr. N. M. Grier, chairman.

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Paganism Growing In Rural Carolina

Village Survey Shows Weakness of the Churches—Lynchers Sent to Work at Penal Labor on Roads

(Correspondence from the Carolinas)

DAVIDSON, N. C., Nov. 24.—It is not only in North Carolina mill towns, as reported last month, that pagans congregate. Rural Carolina also has its share. A recent survey of the white people in Walstonburg, directed by Key W. Taylor of the Walstonburg Methodist Church, reveals some interesting and probably typical facts. Eight churches serve the community: five Baptist, two Methodist and one Disciples. In all these churches there are 526 members, from the Meadow Primitives with 5 to the Free Union Baptist with 120. One should mention 29 Primitive "leaners"—persons who would be Primitive Baptists but who have not yet had the great dream without which they cannot be admitted. Against the 526 church members there are 713 non-members nine years old and over. Enrolled in all Sunday schools are 527 persons of all ages, but not enrolled in any Sunday school are 1,061 persons. Among the unmarried school-age children, 6 through 17 years old, only 73 out of 570 are church members; and 329 are enrolled in Sunday school, 241 not. A survey of the Walstonburg public school showed that only 18 per cent are members of any church, though 38 per cent of them attend Sunday school. Of the 438 pupils questioned, 141 did not know the Lord's prayer at all, 300 did not know any of the Ten Commandments, 157 could not repeat a line of the Twenty-Third Psalm, and 374 could not repeat the Beatitudes. The Duke endowment, the NYA and ten local groups cooperated in this survey.

* * *

Would-be Lynchers Sent to Jail

This correspondent is several months late in reporting an important fact. Lynching in North Carolina has been established as a crime. Actually, there was no lynching. In Person county a mob stormed the jail demanding a Negro prisoner who was not turned over to his would-be murderers. But after due trial, in the same county, five white men who were a part of the mob were sentenced to the road gangs on the technical charge of "unlawful assembly." Three of them got 18 months, the other two a year each. Four other defendants were set free, three by acquittal at the judge's direction, one by non-suit. Still another defendant is in the army and was not put on trial.

* * *

Urge Release to Army Of Prisoners

At the meeting of the 72nd annual congress of correction at Asheville, Rudolph I. Coffee, San Francisco rabbi, was elected president of the prison chaplains, succeeding Francis J. Lane, Catholic chaplain from Elmira, N. Y. Rabbi Coffee, speaking on "The Prisoner's Eleventh Commandment," said this is always "Get me out!" He declared the chaplain's business is to be a spiritual adviser, not a representative of the parole office. Many speakers supported the idea of paroling all eligible inmates for service in war or defense industries. Some 60,000 men are at present within prison walls, for whom it is difficult if not impossible to furnish suitable and significant employment where they are. Lawrence A. Watts of the North Carolina prison system, the host chaplain, met general approval with his statement that "the problem of the prisoner is very largely a moral problem. If there is any place where the church needs an adequate program, it is with work among prisoners and in those areas of society from which the majority of them come."

* * *

Hospitalized Soldiers Need Greetings

Between 2,000 and 3,000 men will possibly be confined to the hospital at Fort Bragg, N. C., during Christmas holidays. They will appreciate receiving cards, especially if personalized with the sender's signature and address. Packages of cards for these men may be sent to the senior chaplain, Major Simon R. Daugherty, Fort Bragg Hospital, Fort Bragg, N. C., who will see that they are properly distributed. Many of these cards will reach men who have no families.

* * *

Ministers Break Racial Taboo

At New Bern, N. C., beginning next January the Negro ministers' association will meet quarterly with the white ministerial association. An interracial church service was held there on Armistice Day, and hereafter the morning devotional radio services will regularly include Negro ministers.

* * *

And So Forth

The Episcopal Church, like others, has found that its clergy are not able to reach nearly all the new arrivals in Wilmington, what with the great new industries there. A lay worker, Mrs. W. O. S. Southerland, has been appointed to assist the churches.

Henry Hitt Crane of Detroit is preaching for a week at the Main Street Methodist Church at Thomasville. His home church will not be surprised to hear that he is making a powerful impression.

A. W. McAllister, founder and first president of the Greensboro council of Catholics, Jews and Protestants, has been honored by a citation from Dr. Everett Clinchy for his concern with the betterment of religious relationships.

President Mackay of Princeton Seminary comes to Davidson College for the Otts lectures on religion this month.

The "transcendentalist from Massachusetts," reported as a conscientious camper at Buck Creek in a recent letter, is not there. The mistake was caused by the camp paper's list of contributors, in which H. D. Thoreau was counted in without further explanation. Only Thoreau's ghost is at Buck Creek, but it is a distinctly potent wraith.

KENNETH J. FOREMAN.

Survey Color Problem In America

A remarkable summary called "Color—the Unfinished Business of Democracy" has just been published by *Survey Graphic,* 112 East 19 St., New York. Its 125 magazine-size pages contain striking articles, photographs and graphs and can be secured for 50 cents, one copy, or a dollar for three.

'Y' Would Control Output of Arms

National Council Holds 98th Meeting—Pastors Are Criticized for Hearing Civilian Public Service Men

(Correspondence from Northern Ohio)

CLEVELAND, Nov. 25.—International cooperation, recognition of the value of human personality, economic freedom and international armament controls are the prerequisites for permanent international peace as outlined by Francis B. Sayre, former high commissioner of the Philippines, at the banquet of the 98th annual convention of the Y.M.C.A. national council here. Mr. Sayre warned against any peace based upon colonial exploitation, asserting that excessive tariffs, quota restrictions and government monopolies must go.

The needs of boys and young men in the postwar period was a central consideration of the 350 delegates from all parts of the United States. Reports revealed a general concern in city associations for the health, recreation and guidance of youth who, through the migration of workers to industrial centers, face problems of insecurity. Harrison S. Elliott of New York, chairman of the boys' work committee, asked for further organization of school-age boys in teaching the "meaning of the Four Freedoms" and in adapting them to home and community conditions uprooted by the war.

A threefold wartime program outlined by the general secretary, Eugene E. Barnett, called for "winning the war, winning the peace and furthering those spiritual values which are the foundations of civilization." Only Japan and Russia of the belligerent countries are closed to the war prisoners' aid program of the association, according to Paul B. Anderson, former director of the Paris office. Extensive plans are being laid for observance of the Y.M.C.A. centennial in 1944. Frank S. Bayley of Seattle was re-elected president.

* * *

Ministers' Forum Draws Newspaper Criticism

A tempest in a teapot resulted when the ministerial association of Greater Cleveland invited to its November meeting five members of the Civilian Public Service camp at Coshocton, Ohio, to describe the work assigned them by the government. Both the *Plain Dealer* and the *Cleveland Press* editorially jumped at the conclusion that the Protestant ministers were "honoring" the conscientious objectors, although the discussion was scrupulously confined to aspects of the work program of the pacifist camp. Apparently the matter has passed without more serious repercussions than an exchange of letters in the correspondence columns of the papers between critics and officers of the association.

* * *

'Alcoholics Anonymous' Report Gains

The growing strength of the movement known as "Alcoholics Anonymous" was evident at a dinner here attended by more than 1,000 members and their wives in honor of the organization's founder, described as "a New Yorker once active in Wall street." A similar affair took place just a year ago in Cleveland. In accordance with a strict policy of anonymity, no names were permitted in reports of the program. Members were present from 20 north Ohio communities. Greater Cleveland has more than 1,600 members, meeting in 26 groups for fellowship and extension of the cure

Free Churchill Pamphlet

The new Archbishop of Canterbury was appointed by Prime Minister Winston Churchill against the wishes of Tory reactionaries in Britain. A huge audience in the Albert Hall, London, heard the Archbishop declare for transference of taxes from productive equipment to ground values. (See Christian Century, Oct. 7, 1942). Churchill himself, in a volume recently issued in New York, says: "Who could have thought that it would be easier to produce by toil and skill all the most necessary or desirable commodities than it is to find consumers for them? It is certain that the economic problem with which we are now confronted is not adequately solved, indeed is not solved at all, by the teachings of the textbooks, however grand may be their logic, however illustrious may be their authors." Churchill is also for the taxation of ground rental values.

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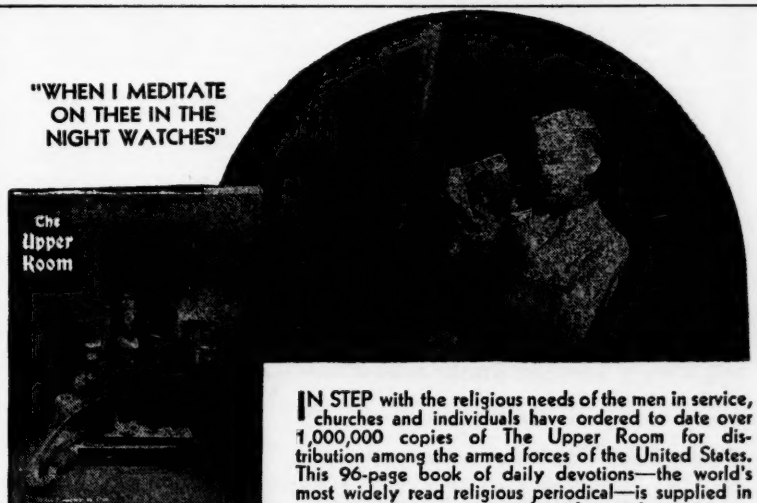

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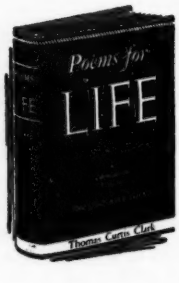

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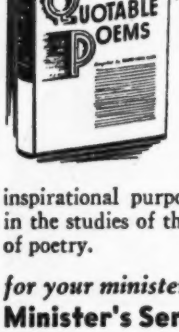

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whereby alcoholics are aided by methods of divine guidance and a willingness to help others. These groups are showing an increasing desire to share their experiences through speakers before church groups.

* * *

Lutherans Rally for Reformation Day

Ten thousand Lutherans filled Public Hall to hear Walter A. Maier of St. Louis point to the Bible as the only way out of a critical war era in his annual Reformation Day address. By implication and by direct reference to "pastors coming into the pulpit on Sunday with a magazine article, or a review of the latest book or motion picture," this widely known radio preacher indicated that Missouri Synod Lutherans should be thankful for a distinctive ministry of biblical truth. Dr. Maier's address launched the season for the Lutheran Radio Hour, announced for outlet through 300 stations this year.

* * *

Evangelicals Celebrate Reformation Day

On the same evening David D. Baker, editor-elect of the *Evangelical and Reformed Messenger,* also of St. Louis, spoke before an audience filling West Side Evangelical and Reformed Church. This was the Reformation Day observance of 29 Greater Cleveland churches in this communion. The light which survived Calvary and all the periods of world darkness still shines in the church and will live to establish true humanity and unity in the world, Dr. Baker asserted. He described the church's war function as binding broken bodies and ministering to the needs of homeless refugees.

* * *

Welfare Workers Attack Liquor

The Welfare Federation of Cleveland, whose 100 agencies deal with victims of the liquor traffic daily, has just issued a carefully prepared report advocating closer cooperation between local and state law enforcement authorities. The report points out that, although revenues from permit fees have vastly increased, the city police department has fewer members than in 1932, when prohibition was in force. It reveals illegal conditions in the sale of liquor to juveniles and in issuance of liquor and night club licenses in numbers out of proportion to the population of the city. The mayor and safety director have promised a study of the report with a view to improving these conditions.

* * *

And So Forth

The Greater Cleveland war chest, including quotas for war and civilian relief abroad, exceeded its $5,000,000 goal by $53,871.

Announcement has been made of the appointment of the bishop of the Rockford, Ill., Catholic diocese, Edward F. Hoban, as coadjutor and successor of Joseph Schrembs, 76-year-old archbishop of the Cleveland see. Archbishop Schrembs has returned to his desk recently after an extended illness.

Irving Monroe Channon, prominent Presbyterian minister and missionary, died at Oberlin three weeks ago.

The Church Club of Cleveland has honored its founder, William G. Mather, by

presenting a carved pew-end to the chapel of Trinity College, Hartford, Conn. The chapel was Mr. Mather's gift to his alma mater.

O. M. WALTON.

A.C.L.U. Supports Relocation Of Japanese-Americans

In spite of requests by the War Relocation Authority, the board of regents of the University of Arizona has denied admittance to the university of students who are Americans of Japanese descent. The American Civil Liberties Union has taken up the case of the students.

To Close Subscriptions to Holt Memorial Fund

The committee collecting a memorial fund in honor of the late Prof. Arthur E. Holt, of Chicago Theological Seminary, announces that it will conclude its efforts shortly after the first of the year. So far, about $2,300 has been raised. Most of this will be used for the completion of Holt Hall at Merom Institute, the Christian rural center at Merom, Ind., to which Dr. Holt devoted so much attention during the closing years of his life. Further subscriptions to the fund should be sent to Rev. Shirley E. Greene at Merom, secretary to the rural center.

Church Dedicates Residence For Young Women

St. George's Protestant Episcopal Church, Stuyvesant Square, New York, recently opened a residence for young women, who are required to give two nights a week to community service as a requisite of residence. The house, which was dedicated recently, was named in honor of Henry Hill Pierce, for many years a clerk of the vestry of this famous church, of which Elmore McKee is rector.

Burmese Observe a Day of Prayer

Word has reached England that the Burmese Christian community intended to observe Dec. 13 as a national day of prayer and that they invited British and American intercession on that day.

Current Feature Films

Prepared by Independent Filmscores

12-9-42

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

The Black Swan (Fox) Laird Cregar, Thos. Mitchell, M. O'Hara, Tyrone Power	*Melodrama.* Adventure and romance on high seas and islands of Spanish Main during the days of Henry Morgan the pirate.	Dashing, with abundance of action — fighting, brawling, drinking. Character of Morgan set forth with more apology than historical accuracy. *A typical Sabatini novel in technicolor.* M, Y
Gentleman Jim (War.) Ward Bond, Jack Carson, Errol Flynn, William Frawley, Alexis Smith	*Biography.* Rise of prize-fighting career of James J. Corbett, culminating in victory over John L. Sullivan and serving also as album of early days of the sport.	Will especially appeal to sports fans, since actual encounters are not slighted for trumped-up plot, as is sometimes the case in "life stories." Events *interestingly* selected and presented. M, Y
Girl Trouble (Fox) Don Ameche, Joan Bennett, Billie Burke, Frank Craven	*Comedy* results when South American playboy comes to New York for loan on father's business, leases apartment from heiress who then poses as maid.	Stereotyped plot and acting make this quite dull, with really comic situations few and far between. *Annoyingly superficial, devoid of spontaneity.* M
White Cargo (MGM) R. Carlson, Hedy Lamarr, Frank Morgan, Walter Pidgeon	*Melodrama.* Moral and physical degeneration of white rubber plantation managers in Africa, culminating in tragedy after involvement of one with native girl.	Might have served as commentary on the why of white domination in tropics, were the question ever raised, which it isn't. Unflattering picture of human beings, interesting and well interpreted but *sordid in the extreme.* M
†Wings and the Woman (British film distributed by RKO) Anna Neagle, Robert Newton	*Biography.* Aviation exploits of Amy Johnson, English aviatrix, including flights with her one-time husband, James Mollison.	Honors pioneering of Mollisons and other aviators; at the same time a story of their personal reactions to danger and fame. Marital misfortunes presented honestly, not sensationally. *Awkwardly edited but sensibly and dramatically set forth.* M, Y
You Were Never Lovelier (Col.) Fred Astaire, Rita Hayworth, Adolphe Menjou	*Musical.* American dancer, stranded in Buenos Aires, hires himself out as pretended suitor of rich hotel owner's daughter; on meeting her, tries to make pose a fact.	Frothy "escape" fare that manages to treat Latin American character without condescension. Dancing portions outstanding, but too few, with drawn-out portions between. *Trivial but pleasant.* M, Y

BEST CURRENT FILMS

For Family: Bambi, Dumbo, Fantasia, The Gold Rush, The Great Commandment, Holiday Inn, The Pride of the Yankees, The Spirit of Stanford, Yankee Doodle Dandy.

For Mature Audience: Crossroads, For Me and My Gal, The Forgotten Village, In This Our Life, Joe Smith—American, King's Row, Ku Kan, The Loves of Edgar Allan Poe, The Magnificent Ambersons, Mokey, Moscow Strikes Back, The Moon and Sixpence, Mr. Kipps, Mr. V, Mrs. Miniver, My Favorite Blonde, My Sister Eileen, Now Voyager, The Pied Piper, Sergeant York, The Talk of the Town, Target for Tonight, Wake Island, The World at War.

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